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Antiquities of Chamba State

Part II

MEDIAEVAL AND LATER INSCRIPTIONS WITH 33 PLATES

BY

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PREFACE

It is now more than forty-five years since the monumental work entitled ANTIQUITIES OF CHAMBA STATE, Part I (Inscriptions of the Pre-Muhammadan Period), appeared as Vol. XXXVI of the Archaeological Survey of India, New Imperial Series. Its veteran author, Dr. J. Ph. Vogel, the then Superintendent, Archaeological Survey, Northern Circle, had intended to publish the whole material in two parts, the first, as has been indicated above, dealing with the Pre-Muhammadan period, and the second covering the rest, namely, the Muhammadan and Post-Muhammadan periods.[1] After having completed the first part, he had already started on the second, but had to leave it unaccomplished owing to his departure from India to Holland. Then set in the Great War which made any further progress with the work impossible. However, Dr. Vogel has all along been anxious to see that the work commenced by him is somehow or other finished, and to that end he had been negotiating with the Director General of Archaeology in India. And it was as a result thereof that I was entrusted with the task of writing the second part of the ANTIQUITIES OF CHAMBA STATE dealing with the inscriptions of the mediæval and later periods. It has been a matter of great pride to me that I have been personally associated with the learned Professor, Dr. J. Ph. Vogel, having worked under him for some years in the rooms of the Kern Institute at Leyden, Holland.

Dr. Vogel, as stated above, had commenced working on the present volume. When in the summer of 1938 Rao Bahadur K. N. Dikshit, the then Director General of Archaeology in India, and myself visited Chambā in order to take stock of the material to be worked, we found *inter alia* Dr. Vogel's own manuscripts, comprising well nigh three hundred pages, preserved in the Bhuri Singh Museum there. These were later on sent to the office of the Director General of Archaeology in India, New Delhi, and were subsequently placed at my disposal.

These manuscripts concern only the copper-plate charters which form the bulk of this volume. They contain transcripts, in some cases complete and in the other partial, explanatory notes here and there, translations of parts of a few inscriptions, identification of some of the places mentioned in the grants, and notes touching the plan of the work as envisaged by Dr. Vogel. All this material, it gives me pleasure to record, stood me in good stead; it afforded me both guidance and assistance in carrying out the allotted task more or less according to the plan visualised by Dr. Vogel himself.

The Bhuri Singh Museum at Chambā had in its possession also impressions of the great many of the copper-plate inscriptions dealt with here, which were likewise sent to the office of the Director General of Archaeology in India, New Delhi. A similar

[1] It may be pointed out that the term *Muhammadan* has been employed here more for convenience's sake. It refers to the Muslim rule in the Panjāb in a general way and does not necessarily denote the cultural influence of Islam whereby the Chambā State was evidently least affected owing to its secluded and sheltered position.

collection of impressions existed in the office of the Superintendent, Archaeological Survey, Frontier (then Northern) Circle, Lahore (now in Pakistan) which in like manner was made available. The two collections supplemented each other, though some few gaps still remained to be filled.

When the whole of the existing material was thus assembled in the office of the Director General of Archaeology in India, New Delhi, two post-graduates, namely Mr. S. K. Dikshit, M. A.,[1] and Mr. Krishna Deva, M.A.,[2] availed themselves of the opportunity of studying it. Besides checking it, they added some useful notes of their own.

It was early in the year 1939 that I was formally called upon to undertake the task and to visit Chamba in that connection. Mr. Krishna Deva was then deputed to accompany me for rendering assistance in the work.

A personal visit to Chamba was essential for various reasons. The eighty odd ccopper-plate charters treated of here are substantially couched in the *Bhāshā* or the local dialect called Chambyālī in a form which, in consonance with the nature of the subject-matter, necessarily differs from the common parlance and abounds in obscure expressions and abstruse terms, and, on top of that, is more or less obsolete at present. Such hard nuts could be cracked only with the help locally available. Secondly, it was possible readily to identify different places, rivers, mountains and so forth, that are mentioned in the records, likewise by personal enquiries. Thirdly, if any of the original documents were required either for examination or for comparison, they were easy of access only within the State. Besides, there was a possibility of discovering additional epigraphs.

Speaking of additional discoveries, it may be pointed out that three of the copper-plate inscriptions dealt with here, namely Nos. 33, 81 and 82, have not been noticed by Dr. Vogel. Nor do the two collections of impressions referred to above include any impressions of them. They thus appear to be subsequent acquisitions. The first of them, that is No. 33, pertains to Balabhadra, while the remaining two, Nos. 81 and 82, belong to Śrīsiṁha. It is of course, quite likely that Dr. Vogel was aware of the existence of these last two, but that he considered them to be of too late a date to be included in his collection. There is, however, one consideration that militates against such a supposition. The last copper-plate charter noticed by him is said to be dated V.S. 1941, which is not included here. The two records in question (Nos. 81 and 82) are earlier than that by one quarter of a century. On the other hand, it can be said, at least of the last record (No. 82), that, built as it is in the right wall of the main entrance leading to the temples of Lakshmi-Nārāyana and other divinities, it is so prominently situated that it can hardly escape notice. even of a casual visitor there.

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[1] Son of Rao Bahadur K. N. Dikshit, Director-General of Archaeology in India. He had then recently finished his University course.

[2] Then scholar under training in the Archaeological Survey of India, and now a Superintendent in the Department.

As indicated above, estampages of some of the copper-plate charters were still wanting. Since necessary facilities were not to be had in Chamba for taking the required inked impressions of such records, we had to be content only with their photographs which were prepared by Mr. Mangat Rai Mehta, then attached to the office of the Superintendent, Archaeological Survey, Frontier Circle, Lahore.

During my stay in Chamba, which lasted for two months, much spadework was done: fresh transcripts prepared, elucidative notes taken and rough translation drawn up, all this with the help so generously lent by the Rājaguru, *Paṇḍit* Thākur Das, who had formerly assisted Dr. Vogel in like manner, and to whose ability and worthiness Dr. Vogel has paid a well-deserved tribute of praise while acknowledging his assistance.[1] In fact, he is admittedly the only person alive in the Chamba State who can understand and interpret the language of the old documents edited here; and it is a matter of deep gratification that his services have still been available.[2]

Before closing this note, I wish to record my grateful acknowledgments for the help received from different quarters in the production of this work. First of all, my sincere thanks are due to Professor Dr. J. Ph. Vogel and the late Rao Bahadur K. N. Dikshit, both of whom from time to time favoured me with various useful suggestions and encouraging remarks while the work was under preparation. Next, I wish to express my gratitude to the then Council of Administration, Chamba State, consisting of Col. H. S. Strong, C. I. E., the President, Dewan Bahadur Madho Ram, the Minister, and Rai Sahib Har Govind, the Judicial Member, who readily and willingly provided me with all facilities in connection with my study of the inscriptions during my stay in Chamba and also evinced keen interest therein.

To the Rājaguru, *Paṇḍit* Thākur Dās, I am greatly indebted for his ungrudging help which has proved most valuable and indispensable for a proper treatment of the records concerned. Further, I am thankful to Mr. Jaiwant Ram, B.A., B.T., the then Head Master, State High School, Chamba, and Curator, Bhuri Singh Museum, Chamba, who likewise lent me a helping hand in solving some of the knotty textual problems.

Last but not least, I have to acknowledge equally thankfully the assistance received from Mr. Krishna Deva, M.A., now a Superintendent in the Department. His collaboration at that stage has helped in expediting the work.

Completion of the task fills me with joy, amply compensating for the pains it has cost me: ***kleśaḥ phalena hi punarnavatāṁ vidhatte*** !

B. CH. CHHABRA

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[1] *ACS*, Pt. I, Preface, p. iv.

[2] It may be added though that in spite of the best help available certain expressions in the said records still remain unexplained.

POSTSCRIPT

The publication of this Memoir at long last, it may gratefully be recorded, is mainly due to the active interest taken by Professor Dr. J. Ph. Vogel. I have constantly been in touch with him and have all along been receiving advice and encouragement from him. Luckily for us, he continues to be hale and hearty, and, in spite of his advanced age, he keeps himself busy with his scholarly pursuits. He celebrated his 86th birthday on the 9th January, 1957, and is thus now running his 87th year. "Let me conclude by saying", writes he in his letter to me, written just a day earlier, *i.e.* on the 8th January, 1957, "that I am in excellent health and still working on my book on the *haṁsa*. I hope to complete it in 1957, if my *āyuḥśeshatvam* allows it."

It is nearly 17 years since the foregoing preface was written and the work was made press-ready. During this period many changes have taken place. A stage came when the idea of publishing the work was almost given up. Professor Vogel then came forward, urging upon the Government of India the necessity of expediting the publication of Part II of the *Antiquities of Chamba State*. He even suggested that the work might be entrusted to the Royal Asiatic Society of London or to some other learned society abroad if it were not possible to have it published in India. After some correspondence, it was decided that the work should be split into two sections—epigraphy and general archaeology. It may be recalled that originally Part II of the *Antiquities of Chamba State* was designed to contain both these sections in one volume, written jointly by Dr. H. Goetz and myself. The former was to write on the temple architecture, paintings, etc., of Chamba, and myself on the inscriptions. The section of Dr. Goetz has since been published as Memoirs of the Kern Institute No. 1 under the title *The Early Wooden Temples of Chamba*. With the publication of the present work the rest of the material has now been published.

It may be observed that during the long interval some more inscriptions have been discovered in Chamba. I hope to edit these subsequently and also to prepare an index to both Part I and Part II of the *Antiquities of Chamba State*.

Owing to certain unavoidable circumstances, the printing of this Memoir had to be delayed for several years during which period I received further welcome help from Dr. G. S. Gai as well as from Messrs. M. Venkataramayya and Satya Shrava, all of the Department of Archaeology, especially in checking and reading the proofs.

Finally, I take the opportunity also to express my gratitude to Messrs. M. K. Majumdar (*General Manager*), G. Mathen (*Asstt. Manager*) *T.*, A. K. Das (*Foreman Class I*) D.M.E. and others of the Government of India Press, New Delhi, for the personal interest and trouble taken by them in pushing the matter through the press.

MAKARASANKRĀNTI,

January 14, 1957.

B. CH. CHHABRA.

CONTENTS

LIST OF PLATES

ABBREVIATIONS

ACS.	Antiquities of Chamba State.
APRAS. NC.	Annual Progress Report of Archaeological Survey, Northern Circle.
ARASI.	Annual Report of Archaeological Survey of India.
CSG.	Chamba State Gazetteer.
HPHS.	History of Panjab Hill States.
Ind. Ant.	Indian Antiquary.
RV.	Rigveda.

INTRODUCTION

Copper-Plate Inscriptions

The total number of copper-plate inscriptions that are included in this work is eignty-two. The first of them is dated V. S. 1337, and the last V. S. 1915. They pertain to twelve successive rulers, from Vairisiṁhavarman to Śrīsiṁha, as detailed below :—

Serial numbers	Ruler's name	Number of plates
1	Vairisiṁhavarman	1
2—5	Bhoṭavarman	4
6—8	Saṁgrāmavarman	3
9—10	Ānandavarman	2
11—19	Gaṇeśavarman	9
20—26	Pratāpasiṁha	7
27—69	Balabhadra	43
70—76	Pṛithvīsiṁha	7
77	Śatrusiṁha	1
78	Umedasiṁha	1
79—80	Rājasiṁha	2
81—82	Śrīsiṁha	2

It will be seen that literally more than half of the total number of these charters belong to Balabhadra alone. This striking disproportion testifies to the excessively generous disposition[1] of this prince, of which we shall by and by have more evidence.

Common Features of All Plates

Some characteristics are common to all the copper-plate charters discovered in the Chamba State and are peculiar to them inasmuch as they are not commonly met with in similar contemporary documents found elsewhere in India. They may be summed up as follows: (1) Every charter consists of a single sheet of copper, though the size varies greatly. (2) Each plate is provided with a handle to its proper right. The plate thus puts on the appearance of a *takhti* or a wooden board

[1] [This is no doubt true to a certain degree, but on the other hand we have to take into consideration the exceptionally long reign of Balabhadra. I have calculated the number of grants per regnal year, and found that his grants work out less in number than those of Pratāpasiṁha, and even than those of Gaṇeśavarman which he issued subsequent to the arrival of Surānanda. I regard the great number of copper-plate grants chiefly as the result of cultural conditions, i.e., a conscious renaissance of Mediaeval civilization. The time before was too barbarian, the later times adopted paper administration on the Mughal model.—H. Goetz.]

used by school children. In some cases this handle has broken away, partly or altogether. Again, some of the handles have a hole pierced in the centre through which may be passed a cord by means of which the plate could be hung on to a peg in a safe corner—that is what the owners of the plates probably used to do. (3) Every one of the plates is invariably engraved only on one side. The predilection for such an arrangement is very much in evidence on certain plates, where the text runs on into all the margins, not excepting the handle, while the size of letters in its concluding portion is gradually diminished into the bargain. A typical example of this kind is supplied by the inscription No. 32, though No. 23 beats it in respect of congestion. (4) Almost every plate has a seal engraved usually in the top left corner in the shape of a rosette or some other ornamental design. The space in its centre is occupied by a legend invariably in Nāgarī characters, containing the name of the king to whom the deed concerned pertains. In a few instances the seal is replaced by the word *sahī* likewise in Nāgarī characters. The significance of this has been discussed below.[1]

Lithic Records

The stone inscriptions dealt with in this volume do not compare favourably—neither in quantity nor in quality—with the copper-plate records. Their number amounts to twenty-one. The most outstanding of the lithic records is the Chabūtrā stone inscription of V. S. 1717. It is the precise dating in it that vests it with importance, which has been duly considered elsewhere.[2]

The nineteen short epigraphs of the Vajreśvarī temple are mere labels giving names of the artisans, except one which is dated and informs us that the *(reparation)* work was started on the given date.

Miscellaneous Inscriptions

The short inscription appearing on the massive bell suspended from the ceiling of the *maṇḍapa* of the Chāmuṇḍā temple stands out by itself, as it cannot be included in either of the preceding two classes. It is dated, gives the names of the dedicator and the manufacturer of the bell, and mentions its weight and cost.

Palaeography

Our inscriptions represent two distinct characters : Devanāgarī and Devāśesha. The use of the former is restricted mostly to the legends appearing on the seals of the copper-plate charters. Later on, however, Devanāgarī alone is employed in such records. The earliest of this kind in Chamba is Umedasiṁha's grant of V.S. 1805 (No. 78).[3]

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[1] See below p. 75.

[2] See below p. 170.

[3] Dr. Vogel's statement to the effect that Rājasiṁha's grant of V.S. 1833 ranks as such may be modified. *ACS*, Pt. I, p. 45.

Devāśesha refers to a later development of the Śāradā alphabet. Dr. Vogel has made an exhaustive study of the subject and has arrived at definite conclusions which may, with advantage, be recapitulated here. The evolution of the scripts in question is, in brief, like this : Brāhmī→Western Gupta→Kuṭila→Śāradā→Devāśesha→Ṭākarī. Kuṭila, of which Śāradā is shown to be the immediate descendant, continued up to the end of the 8th or the beginning of the 9th century A. D., which thus becomes the epoch of Śāradā. The script continues undergoing slow but sure changes until, by the beginning of the 13th century A. D., its appearance is sufficiently altered to justify a separate designation. That is then Devāśesha. Dr. Vogel has pointed out that scholars like Bühler applied the term Śāradā even to this later phase of the character, though distinguishing it as 'later Śāradā, but that a special name was desirable.[1] Although the term Devāśesha is but little known outside Chamba, yet it has been adopted for the sake of convenience.[2]

Dr. Vogel was concerned mainly with the Śāradā characters. He has fully described the formation of each individual letter. In doing so, he has drawn attention to the peculiarities of Devāśesha as well, illustrating the points by referring to the two inscriptions written in that alphabet, facsimiles of which had by then been published, namely the spurious Sai copper-plate inscription of Vidagdhavarman[3] and a copper-plate grant of Bahādur Siṅgh of Kullū.[4] These records belong to the 16th century A. D.

The inscriptions edited here are fairly numerous and range in date from the early part of the 14th century to the middle of the 19th century. As such, they afford us ample scope for studying the peculiarities of the character and its gradual development in the course of over five hundred years with greater precision.

Before proceeding with a detailed examination of this nature, I may point out that the original nailheads or wedges of Kuṭila, which turned into small horizontal strokes in Śāradā, in turn, developed into top strokes in Devāśesha and lend it a distinctive appearance. Devanāgarī, as we know, represents the climax of this process. In Devāśesha some letters, like *gh*, *ṭh*, *ṇ*, *p*, *m*, *sh*, and *s*, still appear with an open top, while in Devanāgarī they are provided with a top stroke.

Initial Vowels

"In Devāśesha initial *a* and *ā* preserve essentially the same shape as in Śāradā, but the top is closed by means of a top stroke as in Devanāgarī, and the wedge at the foot of the vertical sometimes becomes a triangular loop."[5] To be exact, the

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[1] *Ibid.*, p. 47.

[2] It may be observed that Dr. Vogel has himself used the term Ṭākarī where he means Devāśesha. (*ACS* Pt. I, p.170). However, while editing "A copper-plate grant of Bahādur Singh of Kullū", he had drawn attention to the term Devāśesha. (*ARASI*, 1903-04, p. 267). It is to be noted that Ṭākarī is a later stage in the transition. A cursive variety of it is represented in one of our inscriptions, namely in the treaty between Rājasiṁha and Saṁsārachanda (No. 80), which presumably provides us with a specimen of Rājasiṁha's own handwriting.

[3] *ACS*, Pt. I, pp. 169 ff., Plate XVIII facing p. 170.

[4] *ARASI*, 1903-04, pp. 261 ff., Plate LXXI facing p. 266.

[5] *ACS*, Pt. I, p. 60

foregoing remark applies to *a* only (1).[1] The length is denoted by a hook instead of a triangular loop at the foot (2). Examples of the latter are comparatively rare. The triangular loop of *a* may be taken as a regular feature of the sign. The instances, as in No. 72, line 12, are only ephemeral. Examples of *a* may be seen in almost every inscription, while those of *ā* are met with in No. 14, line 3 ; No. 22, line 8 ; No. 37, line 14, etc. The form of *a* in No. 1, line 5, is rather unusual.

Initial *i* has retained its original shape, which consists of two dots and a curve below (3). For examples, see No. 12, lines 7 and 10 ; and No. 37, line 10 where it occurs thrice. In certain cases, the two dots are replaced by two small circles (4), instances of which may be seen in No. 5, lines 15 and 16 ; No. 8, line 15. The sign of *i* in No. 1, line 16, appears irregular inasmuch as it is inclined towards the right. The signs in No. 76, lines 8 and 10, exhibit the mark of medial *o* instead of two dots or circles, though the same inscription in lines 7 and 8 shows the first sign as well. The sign with the superscribed medial stroke instead of two dots or circles appears also in No. 67, lines 8, 9, 10, 11, 12, 14, 15, etc. Thus, this constitutes a regular variety of the initial *i*.

The sign of initial *ī* is of rare occurrence, but it presents a very interesting phase in its development. Discussing its form in Śāradā, Dr. Vogel observes that "the upper and lower dots of ancient sign, which consisted of four dots,[2] have been converted into a vertical stroke with a wedge on each end."[3] This is exemplified by the Sarāhan *praśasti*,[4] where it occurs only once (5). In Devāśesha its development is remarkable and quite consistent with the peculiarities already noticed. In the case of initial *a*, we have observed how the wedge at the foot of the vertical becomes a triangular loop. We have also observed that a wedge at the top of letters in general becomes a horizontal topstroke. This dual process has taken place in the case of initial *ī*, with the result that the vertical stroke with a wedge on each end has assumed the form of the letter *ra* (6). In the disposal of the two dots also, the writers of Devāśesha have introduced a modification: they have removed them from the flanking position and placed them on the top. Thus the form of the letter appears as (7). Instances of this may be seen in No. 38, lines 8 and 10 ; No. 39, line 11.

The sign of initial *u* has not differed much in shape from its original (8). The observations made by Dr. Vogel concerning this hold good: "The upward stroke differentiates the *u* from *t*. In the later inscriptions the two *aksharas* are often hard to distinguish."[5] The upward tendency of the stroke (9) is, in some instances, carried to the extreme, so that it curls over the body of the latter. See, for instance, in No. 1, lines 11, 13, (10) and 17. Instances of the normal sign are abundant.

[1] Here and further on the figures within round brackets refer to the illustrations on the accompanying alphabetical chart.

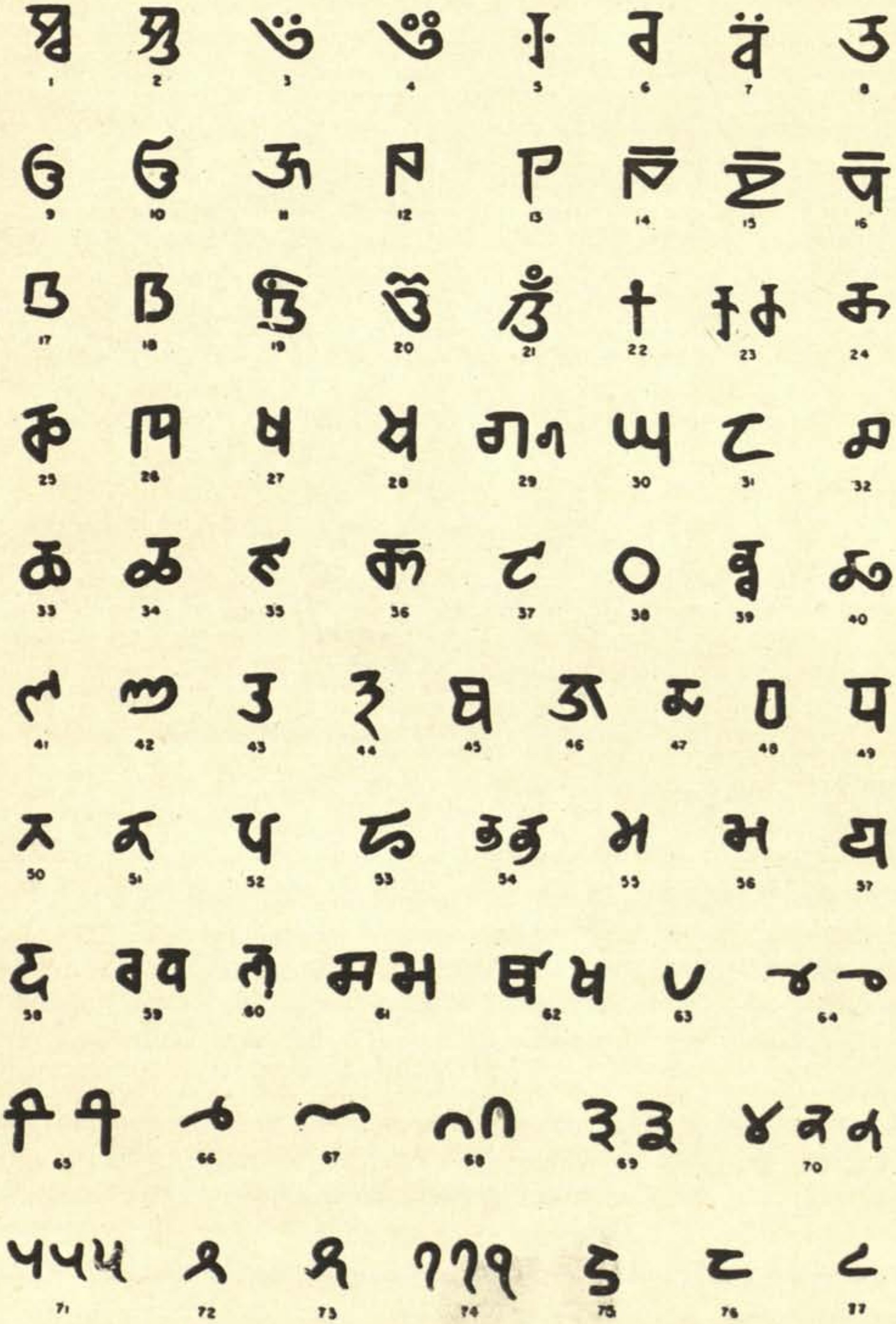
[2] We have to suppose their position being as follows . : .

[3] *ACS*, Pt. I, p. 50.

[4] *Ibid.*, text, line 1, Plate facing p. 156.

[5] *Ibid.*, p. 50.

ALPHABETICAL CHART



GAURI SHANKER

No instance of initial *ū* is afforded by our inscriptions. However, it presumably retained its original shape which is that of *ū* with a mark of length consisting of a downward curve attached to the middle of the letter on the right(11).

The form of initial *ṛi* is met with in some inscriptions, *e.g.*, in the word *rājaṛikhi* in No. 28, line 3 ; and No. 37, line 3. It resembles that of the letter *ṭ*, which is generally retained in its medial position as well.

Like initial *i*, initial *e* and *ai* also show several forms slightly varying from one another. Its essential feature is an equicrural triangle, which alone represented the ancient form, its base forming the top stroke. The wedge, which came to be attached to the left end of the top-stroke in Śāradā, becomes a downward vertical stroke in Devāśesha (12), *e.g.*, see No. 37, line 15. In some instances, the triangle assumes the appearance of a circle, while the vertical stroke is lengthened and slightly curved to the right, which tendency leads to the formation of the Devanāgarī *e* (13), see, for instance, No. 12, lines 9 and 10. A superscribed *e* stroke added to this sign usually makes it initial *ai* (14), but all the instances in our nscriptions show that this, too, stands for initial *e*. Its value as such is determined by the words such as *taye* used side by side with *tae*, compare No. 2, lines 5 and 8; No. 1, line 8. A parallel instance is afforded by Gurumukhī wherein initial *e* is composed of the sign for initial *i* provided with a superscribed *e* stroke (15). Moreover, in this variety, in certain cases, the vertical stroke appears on the right instead of on the left (16), as may be seen in No. 1, lines 8, 13, and 16.

As regards the form of initial *o*, our records furnish any number of instances.[1] It resembles the sign for initial *u* with an additional small vertical stroke hanging down from the top end of the letter (17). A typical example of it may be seen in No. 37, lines 11, 12. The one occurring in line 13 of the same record appears in its modified form; the bottom curve is shortened and the small vertical stroke is correspondingly lengthened (18). The same inscription, in its line 1, also exemplifies how the sacred syllable *om* is usually formed in these inscriptions: the sign of *o* has not only an *anusvāra* over it, but also a semi-circle; in other words, it has an inversed *anunāsika* over it(19). In a few inscriptions, this is expressed by a special symbol as was the practice in earlier inscriptions, *e.g.*, No. 8, line 1. A more rational instance is supplied by No. 5, line 1, where this sacred syllable consists of the sign for *o* with a regular mark of *anunāsika* over it. The vertical stroke in this case is replaced by a slanting one.

Only a doubtful instance of initial *au* occurs in No. 1, line 8, but here, too, as in the case of *ai*, the sign in question is more likely that of *o* only. It consists of the sign of initial *u* with a superscribed *o* stroke (20).

Anusvāra and Anunāsika

A simple dot over a letter represents *anusvāra*. In a few inscriptions a small circle is used instead of a dot, for instance in Nos. 5 and 60. *Anunāsika* is seldom used in these documents, except perhaps, as noticed above, in the sacred syllable *om*. Of that, too, only one instance gives its correct shape (21), in No. 5, line 1.

[1] The Śāradā inscriptions edited by Dr. Vogel yielded no example of this vowel, except in the sacred syllable *om* which is mostly expressed by a symbol. *ACS*, Pt. 1, p. 51.

Visarga, Jihvāmūlīya and Upadhmānīya

Visarga is represented by its usual sign, two dots one above the other after a letter. Here, too, dots are occasionally replaced by small circles as in No. 5.

Jihvāmūlīya and *Upadhmānīya* are not met with in our inscriptions. The *sh* before *ka* in such expressions as *-kṛit-āṁtashkaraṇa* occurring in several inscriptions, seems to be a mistaken copy of *jihvāmūlīya* formerly correctly used in such cases.[1]

Consonants

The original Brāhmī sign for *k*, which consisted of a vertical stroke and a cross-bar (22), undergoing the usual changes (23), assumed a totally different shape in Śāradā, having developed an angular loop to the left (24). In Devāśesha this form continued in earlier inscriptions, *e.g.*, No. , but later on the curve to the right also developed into a loop (25), so that it approached the sign for *chh* in shape. In combination with certain vowels and consonants such as *u*, *ṛi*, *r*, *sh*, both the loops so disappear that its original shape cannot be recognised. See, for instance, *kuhla*, *Kṛishṇa*, *Vikrama*, and *pakshe* in No. 37, lines 13, 2, 1 and 2 respectively.

The letter *kh* is expressed by two different signs, one of which has the same appearance as in Śāradā (26) and the other resembles the sign for *sh* (27). The former is, in fact, the proper sign. The latter has resulted from the variant pronunciation of *sh* as *kh* in the north. This latter, it may be observed, has become established as the regular form of *kh* in Gurumukhī (28). Examples of the first may be seen in No. 37, lines 2, 6 ; and of the second in No. 1, lines 8, 9; No. 70, line 2.

The form of the letter *g* has proved more conservative than those of many others. It is the same in Śāradā, Devāśesha, Gurumukhī and Devanāgarī (29).

Nor has *gh* changed its form much (30). Examples of it may be compared in No. 33, line 12 ; No. 44, line 16.

The letter *ṅ* appears single in the word *maṅaṇī* (for *maṅgaṇī*) in a few inscriptions where its form can be determined as somewhat resembling the figure *8* in Devanāgarī (31), see No. 34, line 14. It also occurs in the names Pāṅī[2] (for Pāṅgī) in No. 70, line 6, and *Dalaṅāṇe* in No. 37, line 13. As the first member of a conjunct it may be seen in the name Gāṁṅguyā in No. 18, line 3, where the same form is recognisable.

The form of *ch* has been described as quadrangular in Śāradā, which has developed a cursive loop at the lower left end in Devāśesha (32).[3] In some instances its right limb has become a vertical stroke, in which case it is confused with the sign for *ś*, compare, for example, *chaṁpaka* and *prakāśita* in No. 5, lines 1 and line 2 respectively. Its normal form may be seen in No. 33, lines 1, 2.

[1] A similar instance in the case of *upadhmānīya* has been noticed by Dr. Vogel, *ACS*, Pt. I, p.170.
[2] This instance has been pointed out by Dr. Vogel in *ACS*, Pt. I, p. 52, n. 1.
[3] *Ibid* p. 52.

The form of *chh*, as has been indicated above, is sometimes confused with that of *k* (33). On the whole, however, it is fairly distinct. In some cases it also resembles the usual sign for the cerebral *ḷ* (34). Examples may be compared in No. 1, line 14 ; No. 12, line 9 ; No. 67, lines 13, 14.

The sign for the letter *j* has been singled out as the most conservative of all. The only modification that it has undergone in Devāśesha is, according to Dr. Vogel, the disappearance of the wedge which was attached to the right end of the top stroke (35).[1] See, for instance, in No. 1, line5; No. 67, line 5. It may, however, be observed that in many instances the wedge has turned into a small upward stroke which is apt to be confused as the sign for medial *ā*. For example, see No. 5, lines 6, 7 and 8. The medial *ā* in connection with *j* is indicated mostly in the ancient fashion namely it is attached to the central prong, see *mahārājādhirāja* in No. 33, line 8. In the conjuncts *jj* and *jñ* the original form of *j* is clearly recognisable. See No. 33 line 7 and No. 33, line 6.

The instances of *jh* are not rare in our inscriptions. They may be compared in No. 6, line 7; No. 7, line 7; No. 37, lines 13, 14. The form consists of the sign for *r* or Śāradā *k* with a curve attached by means of a small horizontal stroke to the middle of it on the right (36).

The letter *ñ* appears only as the second member of the conjunct letter *jñ* where it has the appearance of *l* without the top stroke. See, for examples, No. 5, line 7; No. 33, line 7.

The sign for the letter *ṭ*, on the whole, has retained its old form in Devāśesha which has the same appearance as initial *ṛi*, but provided with a top stroke (37). See for instance, No. 9, line 10; No. 25, line 7. Sometimes, a hook, pointing downwards is attached to the right end of its top stroke, as twice in No. 37, line 11. This usually denotes medial *ā*, as may be compared in the same inscription, No. 37, lines 11, 16 The form of the subscript *ṭ* in *ṭṭā* is remarkable in No. 18, lines 2, 4 and No. 33, line 4, as compared with the same in No. 37, line 7. Perhaps the former stands really for *ṭṭhā*. In some cases the Devāśesha *ṭ* appears exactly like the Devanāgarī *ṭ*, as is evident in No. 12, line 14.

The letter *ṭh* is represented by a very simple sign, consisting only of a circle (38), as may be seen in No. 5, line 16. In its subscript form, however, it looks exactly like a subscript *r*. See, for example, No. 33, line 18. This inscription also illustrates the fact that subscript *ṭ* and *ṭh* are often interchanged see *pratishṭā* for *pratishṭhā* in line 2, *shashṭhi* for *shashṭi* in line 17, and *ṭṭhā*, as noticed above, in *bhaṭṭhāraka* for *bhaṭṭāraka* in line 4. The form of the final *ṭ* with the *virāma* stroke, crossing the top right end of the letter, is also remarkable, in No. 33, line 10.

The sign of the letter *ḍ* in Devāśesha is peculiar, having developed two loops, one above the other, the upper one being circular, and the lower triangular (39) See, for example, No. 37, line 13 where it occurs thrice. The forms with medial *u* and *ū* are noteworthy, see in No. 7, lines 4, 12 ; No. 33, lines 9, 11. So also is the form of the conjunct *ṇḍa*, as in No. 5, line 9 ; No. 39, line 8.

[1] *Ibid.*

The form of the letter *ḍh* has also acquired two loops but both in one line (40). If the loop in the right be drawn nearer to the vertical line in the centre, the sign will resemble that for *chh*. Its examples may be seen in No. 1, lines 7, 8; No. 37, lines 10, 12.

The sign of *ṇ* may best be described as the Devāśesha numeral *3* with left side down (41). When the medial *a* is attached to it, it assumes a peculiar shape (42). Both *ṇa* and *ṇā* may be seen in No. 37, line 5. When forming the first member of a conjunct, it does not lose its serif on the right; but when subscript, it appears without that with the result that it looks similar to subscript *l* and *ñ*. See *maṇḍala* in No. 5, line 9; *Kṛishṇa* in No. 37, lines 2, 8; *Kēhlaṇa* in No. 37, line 8; and *pratijña* in No. 33, line 7.

The letter *t*, as has been indicated above, is very similar to initial *u* in form. For example, *t* in *paṇḍite* and *u* in *ukīritaṁ*, both in No. 5, line 16, may be compared. With a subscript *r*, it looks like the numeral *3* (44), as may be seen in No. 20, line 6; No. 33, line 13. When the top stroke is a little longer, it cannot be mistaken for the numeral *3*, as in No. 5, line 2. The formation of the conjunct *tta* is noteworthy, see, for example, in No. 33, line 5; No. 37, lines 4, 11. Other ligatures with *t* will be instanced below.

The form of *th* is similar to that of *sh*, with the only difference that *sh* has an open top while *th* has its top closed by means of a top stroke (45). See, for example No. 33, line 11; No. 37, line 15, where it appears twice. In the ligature *rtha*, it is entirely different—the ligature has the appearance of Bengali *ja* (46), as may be noticed in No. 33, line 10.

The letter *d* is represented by a sign which differs from that for *ch* only slightly—*ch* is closed on the top right, while *d* is open (47). Moreover, the angular portion at the bottom right is more pronounced in the case of *d*. Both the letters may be compared in No. 33, line 1. The form of the ligature *dra* and *dda* may be observed in No. 33, line 15, and No. 37, line 5 respectively.

No change seems to have taken place in the form of *dh*, which appears in Devāśesha the same as it is in Śāradā and even in early scripts, which resembles the Roman letter *U* with the top closed (48). See, for example, No. 20, lines 5, 8; No. 37, lines 5, 6. In a few instances, the right vertical line projects a little downwards, giving the letter the appearance of Devanāgarī *p* (49), as may be seen in No. 5, lines 1, 6. In the same inscription a peculiar form of the ligature *ndha* may be observed in line 2.

The letter *n* appears mostly in its uplooped form (50), as may be seen in No. 33, line 14. In some later inscriptions, its looped form (51) also occurs. See, for instance, No. 77, lines 4, 5, though the same inscription gives also the unlooped variety in line 1.

The sign for *p* remains without a top stroke throughout, even in Ṭākarī and Gurumukhī (52). It does not present much variation of form even in ligatures.

The instances of *ph* are few and far between, but enough to show its form clearly. It resembles that of *dh* or *h* (53). If the curve is made into a loop, it will correspond to the form *ḍh*, and if the loop on the right is reduced to a mere curve, it will answer to the sign of *h*. Instances of *ph* may be seen in No. 25, lines 6, 10, 13; No. 37, line 9.

As remarked by Dr. Vogel,[1] no separate sign for *b* has been used in Devāśesha. It has throughout been expressed by the sign for *v*. In giving the texts, therefore, the same sign has been rendered by *b* or *v* as required by the case.

The sign for *bh* shows a further development from its original shape: the triangle has become a triangular loop and later on a circular loop (54). The latter form can be easily confused with the looped *t*. For instance, see *t* and *bh* in *pūjita-pāda-pīṭha-nija-bhuja-bala* in No. 77, lines 6, 7. The examples of the other form are found in No. 20, line 5; No. 37, lines 7, 8, 10, etc. In line 18 of No. 37 we have the instance of a subscript *bh*, which is quite recognisable.

The letter *m* is expressed by a sign which has an open top and a loop below on the left (55). It differs from the sign for *s* only by the absence of a small horizontal stroke attached to the top left (56). This distinction is, however, not always observed, with the result that both the letters appear alike. The examples of the distinct *m* and *s* may be compared in *lasamāna-mānasa* in No. 33, line 7. Instances of the confused forms may be seen in *māse* in No. 37, line 2; No. 52, line 2, etc.

The form of *y* in Devāśesha is the same as in Devanāgarī (57). The top stroke in Devāśesha is usually a short one, while in Devanāgarī it extends a little on either side (य). The subscript *y* appears like subscript *ṛi* in shape. See No. 20, lines 1, 2, 4, 8, 10. In the ligature *rya*, however, it shows a downward stroke added to its lower end, and the ligature looks like Devanāgarī *da* (58), as may be seen in *paryaṁta* in No. 20, line 9 ; No. 52, line 9; in *surya* in No. 9, line 4, and in *sūrya* in No. 33, line 8.

The sign of *r* is similar in shape to that of *v*. In well executed forms the loop of *r* is more angular and that of *v* more circular (59). As the first member of a conjunct it usually retains its own form, and is not superscript, as may be seen in *dharma-setur-narāṇāṁ* in No. 33, line 14. The best example of it is perhaps to be found in the ligature *rtyu* in *chakravarty-uttama* in No. 33, line 5, where *r* is seen very prominently as the chief member, while the other letters are subscribed to it. In some cases, however, its position is reduced to a mere superscribed stroke as in *rcha* of *archa-nīya* in No. 33, line 2. In combination with *v*, this stroke is not superscribed, but added on to the loop of the letter so that it assumes the appearance of Devanāgarī *ch* This may be seen in *sarvadā* and *sarvān* in No. 33, lines 4 and 14 respectively. As subscript letter, *r* shows two forms, one just like in Devanāgarī when written cursively, a small stroke pointing to the left at the foot of the letter, and the other more like the cursive Devanāgarī medial *ū*, a looped stroke pointing to the right. The

[1] *Ibid.*, p. 55.

first may be seen in *chakra* in No. 33, line 5, and the other in *śrī-Pratāpa* in No. 33, line 12. In No. 28, lines 4, 5, however, the word *chakra* has a different form. Here, the subscript *r* resembles the looped form of the Devāśesha medial *ū*.

The form of *l* has no peculiarities to exhibit. It is the same as in Devanāgarī (60), and occurs in every inscription.

Our inscriptions also show the use of cerebral *ḷ* in abundance, which is represented by the usual *l* form with a dot below, as is seen in No. 1, line 7.

The form of *v* we have already discussed in connection with that of *r* with which it often gets confused, as is exemplified by *deva* in No. 20, line 6.

The form of *ś* is similar to that of *s* with the only difference that the former has a closed top and the latter an open one (61).

The same difference, as has already been noticed, occurs between the forms of *th* and *sh*, that are otherwise alike (62). It has also been shown that the sign of *sh* stands sometimes for *kh*.

The form of *h* has been explained while discussing the sign for *ph*. The example of *h* may be seen in No. 37, lines 7, 11, 12, 14, 15, etc., where it appears in its well-developed form. Sometimes it is confused with *t*, see, for example, in No. 20, lines 5, 10.

Virāma

In connection with the form of *ṭ* we have shown above how a final consonant is so denoted by a slanting stroke running across the right end of the letter. More examples of this are provided by *t* in No. 20, line 10; *n* in No. 33, line 14 ; and *m* in No. 33, line 10.

Medial vowels

In Devāśesha medial *a* is expressed still in the old fashion, by a little stroke attached to the right end of the letter on the top, and not by a *prishṭha mātrā* as in Devanāgarī. That little stroke, however, takes various forms. In its simplest, it merely stands vertical or slightly slanting, as may be observed in No. 37. In others it forms a v-shaped bend (63), the position of which again varies, and in still others it takes a cursive loop (64). All these fanciful varieties are illustrated in No. 20.

Medial *i* and *ī* are expressed in Devāśesha in the same manner as in Devanāgarī (65).

Two different signs are employed to denote a medial *u*, one consists of a curve, as in Devanāgarī, and the other of a triangle, attached at the foot of the letter. The triangle is very often confused with the subscript *v*. For example, there is no difference in shape between *su* of *suta* in No. 33, line 4, and *sva* of *svayaṁ* in the same record, line 16. The medial *u* with *r* is expressed in the same way as in Devanāgarī, as may be seen in *Rupuṇu* in No. 5, line 16. The Devāśesha *ru* thus looks liek *bha* and the Śāradā *ka*.

Medial *ū* is also expressed in two different ways. In one, the curve representing a medial *u*, is reduplicated, while in the other the cursive Devanāgarī medial *ū* appears reversed or, in other words, the looped form of the Devāśesha subscript *r* or of *ṭh* is reversed (66). This last may be compared in *śreshṭha-sūrya-vaṁśa* in No. 33, line 8. The other form is seen in *bhūyo bhūyo* in No. 33, line 15.

As already indicated, the sign of medial *ṛi* is similar to that of subscript *y*. The point will be clear by comparing *gya* in No. 33, line 4, and *kyā* in No. 37, line 17—where, in the foregoing word *smṛiti*, the medial *ṛi* opens upwards instead of to the right and is thereby quite distinct from the subscript *y*. It is this type of medial *ṛi* that occurs in *pṛi* of *pṛitaye* of No. 1, line 5, which has such an unfamiliar look.

A superscribed horizontal stroke represents a medial *e*, and two such strokes, placed one above the other, denote a medial *ai*. In later inscriptions they become slanting and appear quite like Devanāgarī signs for medial *e* and *ai*, as may be seen in No. 77.

A superscribed wavy line consisting of two downward curves (67), as appear in one of the varieties of initial *i*, expresses a medial *o*. This combined with the sign of medial *ā* makes it into a medial *au*. Examples of both of them may be seen in No. 37, line 2. Later inscriptions show the continuation of the same practice as may be verified in No. 72, No. 77, etc.

Ligatures

In the foregoing discussion forms of a number of ligatures have already been demonstrated. Below are cited some more that present noteworthy features: *sti*, No. 1, line 1; No. 5, line 1; No. 20, line 1. In the last quoted instance the subscript *t* has a loop.—*stra*, No. 1, line 1; No. 20, line 1; No. 33, line 1, *ṇha*, No. 1, line 1.—*hma* No. 1, line 6: No. 33, line 10.—*hya*, No 1, line 12.—*ddhi* and *kti*, No. 5, line 5.—*ndra*, No. 5, line 6.—*rka*, No. 5, line 14.—*rju*, No. 8, line 5.[1]—*ścha*, No. 8, line 5.—*khyā*, No. 8, line 8.—*ṁgrā*, No. 8, line 9.—*mbha* and *stha*, No. 14, line 7.—*dra*, No. 14, line 8.—*smai*, No. 14, line 11.

Numerals

The Chamba inscriptions employ the system of decimal numeration wherever there is occasion for using numbers. The signs of the figures are fairly uniform throughout on the whole, though variations in certain cases are distinctly observable. Below is given a brief description of each individual figure.

The figure *1* is represented by two different signs, one a circle (0) and the other an incomplete circle resembling a horse-shoe with its ends facing downwards or resembling the Roman letter U placed upside down (68). In some inscriptions both the signs are used side by side, *e.g.*, *1651* in No. 35, line 1. It may be noted that the circle always denotes *1* and never the zero which in the Chamba inscriptions is expressed by a mere dot. For instance, see *70* in the same inscription and the same line as cited above.

[1] In this instance the triangle representing the medial *u* intrudes into the line below.

The sign for the figure *2* resembles that which ordinarily stands for the figure *3* in Nāgarī (३). Sometimes its bottom stroke is drawn further with an upward tendency, while the upper curve appears closed forming almost a circle. For examples, see No. 20, line 13; No. 21, line 11; No. 33, line 16

The next figure, *3*, is represented by the same sign with an addition of a tail hanging down from the bottom stroke where in some cases it forms a loop (69). The same sign is used in Nāgarī also, having the same value. The occasional features noticed in the case of the figure *2* are seen here also. See, for instance, No. 1, line; 1; No. 14, line 1; No. 25, line 1; No. 28, line 10.

The sign for the figure *4* is essentially similar to that in Nāgarī for the same figure (४). In execution, however, it assumes various forms (70) of which the one with a downward stroke, attached to its right end is noteworthy. Examples may be seen in No. 9, line 1; No. 28, line 1; No. 14, line 1; No. 25, line 7; No. 37, line 1. The sign taken as standing for the figure *4* in No. 5, line 15, is entirely different. The sign read as *6* in *62* in No. 26, line 1, is more likely to be read as *4*.

The symbol for the figure *5* resembles the Devāśesha letter *pa* (71) and does not show much variation in shape. Compare, for example, No 9, line 1; No. 21, line 1; No. 25, line 1; No. 37, line 2.

The figure *6* is denoted by a symbol which would be the same as that for *4* if placed upside down (72). In its more elaborate form it has a serif attached to its left end and a downward stroke to its right (73). There are some intermediate modifications as well. The instances are supplied by No. 1, line 1; No. 20, line 2; No. 28, line 1; No. 33, line 1; No. 37, line 2; No. 50, line 1; No. 52, line 1.

The symbol for the figure *7* more or less resembles that for the figure *1* in Nāgarī (74). See, for example, No. 1, line 1; No. 9, line 1; No. 12, line 5; No. 20, line 12; No. 28, line 1; No. 35, line 1; No. 37, lines 1, 2. It may be remembered that the sign for the figure 7 in Nāgarī represents *9* in Devāśesha, as will presently be shown. This is best illustrated in *97* in No. 12, line 5.

The forms of the symbol for the figure *8* vary greatly, but the one resembling the letter *ha* may be taken as a standard one (75), which appears, for example, in No. 25, line 7. It may be observed that if the curved line, instead of turning to the left ran straight towards the right, it would correspond to the figure *8* in Nāgarī (76). A tendency towards that is noticeable in the symbol for *8* appearing in No. 33, line 1. Some other variations may be seen in No. 1, line 1; No. 25, line 1; No. 44, line 1; No. 52, line 1. This last instance is a very remarkable one. The one in No. 53, line 1, lacks the top stroke and looks like the letter *ṭa* (77).

The sign representing the figure *9*, as has been indicated and instanced above, resembles that for *7* in Nāgarī. More examples, with slight modifications in its formation, may be seen in No. 33, line 1; No. 44, line 1; No. 50, line 1.

A small dot stands for the zero, as has already been shown.[1]

[1] See above, p. 11.

Language

The bulk of the inscriptions edited below are bilingual, the two languages represented being Sanskrit and Chambyālī. The latter is, properly speaking, only a dialect spoken in the Chamba hills. In the inscriptions it is referred to merely as *Bhāshā*. It is akin to the Panjābī dialect current in the eastern parts of the Panjāb.

These bilingual records generally begin and end with Sanskrit, while their middle portion is composed in Chambyālī. The initial part usually contains the date, the conventional preamble and a brief statement of the object. The concluding portion as a rule, comprises some customary verses and a mention of the writer of the record. The most important part, however, comes in the middle. In fact, that constitutes the deed proper. Since it ismeant to be understood by the common people, petty state officials and peasants, who are, generally speaking, ignorant of Sanskrit, it is composed in their tongue and gives out the fullest details possible after their fashion. This accounts for the clumsiness, incoherence and obscurity to be noticed in such portions of the records.

The specimens of Sanskrit composition afforded by our inscriptions betray the fact that Sanskrit scholarship in Chamba was then, on the whole very poor. Mostly they are mere repetitions of certain set phrases, bristling with grammatical errors. Some pseudo-Sanskrit forms are persistently met with, such as *upabhuṁjanīya* for *upabhojanīya*, *dhavalākṛita* for *dhavalīkṛita*, *satyapratijñatva* for *satyapratijña*, etc.

Terms like *lābhālikā* or *lābhārikā* for *lāhaḍī* 'a land measure', and *ghāri* 'a land-slide' are, however, ingenious adaptations in Sanskrit. The records composed by Surānanda and Ramāpati contain comparatively few mistākes.

As regards the *Bhāshā* compositions, we have no criterion by which to judge their merits and demerits. They, however, exhibit the freshness of a spoken language as opposed to a literary vehicle of expression, with all the defects that go with it, such as unnecessary repetitions, clumsy constructions, disregard of grammar, and the like.

Like other dialects in the Panjāb, Chambyālī also is a derivative of Sanskrit. The original forms of a great many of Chambyālī terms are easily traceable. In some cases two forms are current for one and the same word, one nearer the original than the other, *e.g.*, अस and अह for अस्ति; भोन and होन for भवन्,[1] अगर and अग for अग्र, etc.

Orthography

In respect of orthography, our inscriptions present very little of real interest; they exhibit more mistakes than peculiarities, as may be typified by शुकले पछे पूर्णम्यायं तियउ श्रीचंपकपुरिवस्तव्यश्रीपमंदेवताअरचनीय: पमंगुरु पमंसृष्ठ श्रीशूर्यवंशप्रदिपक (No. 2, lines 2-4) for शुक्ले पक्षे पूर्णिमायां तिथौ श्रीचम्पकपुरिवास्तव्यश्रीपरमदेवताचंनीयपरमगुरुपरमश्रेष्ठश्री सूर्यवंशप्रदीपक ! This passage is cited from a Sanskrit preamble, though it is one of the worst examples, and it needs hardly to be pointed out how much Prakritic influence is in evidence here.

[1] The original must be Vedic, conditional mood, Hindi हो.

Where such is the way of writing Sanskrit, how the *Bhāshā* would be treated can well be imagined, especially when there is no standard spelling in existence. Each writer employed his own arbitrary method in reducing the dialect to writing. A single instance of how one and the same word is variantly spelt will illustrate the point: इरी, उरे, ओरि, ओरी, ओरे, औरो, य्वर, य्वरे, य्वरो, य्वार, य्वारे, व्वार; all these forms represent the Sanskrit word अवार

Punctuation

The use of punctuation marks in the present inscriptions is very promiscuous. In most cases it is better to ignore them altogether. They mislead rather than guide. It would have been extremely tedious to point out each and every stroke as being an unnecessary mark of punctuation or to supply one where necessary. The texts have, therefore, been reproduced here as they appear in the original charters, with or without the signs of punctuation.

Historical Gleanings

The historical data afforded by the records edited here have, for the most part, already been discussed by Dr. Vogel and others in various publications.[1] Again they have been summed up by Dr. Goetz in the historical sketch which he has drawn in the foregoing section of the present work.[2] Moreover, the most salient points of historical and topographical import occurring in every individual inscription have been noticed in the introductory remarks that precede the text and translation in each case. Still there remain certain questions of a general character, which may be considered here.

Vairisiṁhavarman—The *Vaṁśāvalī*[3] gives the name of this ruler as Vairivarman whereas his inscription—the only one (No. 1) pertaining to him—presents him as Vairasivarman or Vairāsivarman[4] which indicates that the full and correct form of his name must be Vairisiṁhavarman. The inscription, however, does not give the name of his father. It is no doubt given in the *Vaṁśāvalī*, but the text of the verse concerned is so obscure that it could not be made out with certainty, though it has been supposed to be Jīmūta.[5] The charter under discussion is issued from the city of Champaka which is likewise the place of issue of nearly all the subsequent charters. It plainly stands for the town of Chamba, the capital of the State. It is interesting to note that the form *Chambā*, for the Sanskrit *Champā* as given in the *Rājataraṅgiṇī*,[6] or *Champaka* as met with in the inscriptions, occurs in the *Bhāshā* portion of the very charter of Vairisiṁhavarman.[7] This shows that the modified form, *Chambā*, which is current to this day was in common use already in the time of that ruler. Its origin has been discussed by Dr. Vogel.[8]

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[1] *ACS*, Pt. I; *HPHS*, Vol. I ; *CSG*; *CBSM*; etc.

[2] Dr. Goetz's section has since appeared as a separate work under the title of *The Early Wooden Temples of Chamba.* published by the Kern Institute, Leyden.

[3] *ACS*, Pt. I, p. 88, verse 92.

[4] This is found in the seal.

[5] *ACS*, Pt. I, p. 87, verse 91, and p. 94

[6] *Taraṅga* VII, verse 218.

[7] Below, p. 22, text line 19.

[8] *ACS*, Pt. I, p. 10.

The charter of Vairisiṁhavarman is dated V.S. 1387 (=A.D. 1330), which is presumed to be the first year of his reign.[1] There is one significant reference in the *Bhāshā* portion of the record. It is to the effect that the king conferred the grant on the donee because he was pleased (*with him*). This indicates that the recipient of the gift must have performed some heroic or otherwise remarkable deed which won him the royal favour.

Māṇikyavarman—From the *Vaṁśāvalī*[2] we learn that Vairivarman or Vairisiṁhavarman had a son called Māṇikya. He is believed to have succeeded his father to the throne, but no copper-plate charter or any other inscription pertaining to him has yet been found. His name is, however, mentioned in one (No. 5) of his son's grants, which also discloses that of his wife, being Jugyaradevī.

Bhoṭavarman—We have got four (Nos. 2—5) copper-plate charters of this king, one (No. 3) of which is decidedly a forgery. In one (No. 5) of his genuine records he is described as 'meditating on the feet of the illustrious Māṇikyavarman', who, as is known from the *Vaṁśāvalī*, was his father. Besides, the same record mentions the name of Bhoṭavarman's mother as *Jugyaradevī* which is as peculiar as his own. Rao Bahadur K. N. Dikshit believes that the name *Bhoṭavarman* has something to do with *Bhoṭa*, the name by which Tibet is known allover the Indian hills. It may also be pointed out that names of royal personages similarly ending in *ṭa* are by no means rare in Chamba inscriptions. Analogous instances may be found in such names as *Āsaṭa, Jāsaṭa, Somaṭa and Bhogaṭa.* Of these the first two are borne by two Chamba kings[3] and the other two by two barons or *rāṇās*[4] of that state, all of whom preceded Bhoṭavarman by a couple of centuries. The name Jugyaradevī may have been after the name of the village Juṁgurāra[5] whence she might have hailed.

The name of Bhoṭavarman's wife was Jijilidevī, as is known from one (No. 8) of his son's charters.

One (No. 4) of Bhoṭavarman's four charters is peculiar inasmuch as its grantee is not a Brāhman, but a Kshatriya who received the gift of land and an annuity cash as a reward for what appears to be an extremely daring act on his part, involving much risk.

Saṁgrāmavarman—Three (Nos. 6—8) of the copper-plate grants belong to this chief. In the *Vaṁśāvalī* he is stated to be son of Bhoṭavarman, which information is confirmed and supplemented by one (No. 8) of his own inscriptions, adding the name of his mother as Jijilidevī. Another of his records refers to the *śrāddha* ceremony of his father and thereby affords us a clue for arriving at an approximate date of the latter's demise.[6]

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[1] *HPHS*, Vol. I, p. 295.

[2] *ACS*, Pt. I, p. 88, verse 92.

[3] *Ibid.*, pp. 197, 202. The *Vaṁśāvalī* presents these two names as *Asaṭa* and *Jasaṭa*. *Ibid.*, p. 87, verse 83.

[4] Bhogaṭa is son of Somaṭa. *Ibid.*, p. 152.

[5] This is the village granted by the charter wherein she is mentioned. The village is now called Jungrār. [The connection of Jugyaradevī with Jungrār in Jasor seems to me very important. Jasor is later on one of the few Churāh districts where the *rājās* of Chambā granted lands. Thus Jugyaradevī might have been the heir of a local *rāṇā* family whose state came into the direct possession of the Crown.—H. Goetz.]

[6] See below p. 35, where this and the allied questions have been discussed in some detail.

His wife's name was Saṁpūrṇadevī, as is revealed likewise by one (No. 10) of his son's charters.

Ānandavarman—We know more of this ruler from other sources[1] than from his inscriptions, which are represented by only two (Nos. 9—10) copper-plate charters. It is only from one (No. 10) of his inscriptions that we learn his mother's name.[2] He is reputed to have been deeply religious and endowed with magic powers. The aforesaid inscription of his (No. 10) mentions a *Śiva-pratishṭhā*, which possibly alludes to his reconstruction of a Śiva temple.

From the *Vaṁśāvalī* we learn that Ānandavarman married a daughter of the lord of Trigarta (Kangra), but her name is not mentioned there. Her name occurs as Prayāgadevī in some of the grants of Ānandavarman's son.[3]

Gaṇeśavarman—Of the nine (Nos. 11—19) copper-plate inscriptions pertaining to this ruler, two (Nos. 14—15) register grants made by his son and co-regent Pratāpasiṁha who is styled therein *Mahārājaputra*.[4] One (No. 12) of his records refers to his coronation, though it does not give the actual date of this ceremony. The same document adverts to the immersion in the Ganges of the bone-remains of Ānandavarman, father of Gaṇeśavarman, as well as to the latter's mother, Prayāgadevī having performed a charity at a place called Siṁgarapura. In an undated record (No. 17) of his, a queen Apūrvadevī is also stated to have made a land-grant with the king's approval. Presumably she was Gaṇeśavarman's wife. He had another wife, called Sāhibadevī, from whom was born his son and successor Pratāpasiṁha, as is revealed by one (No. 23) of the latter's grants.

Considering the dates of his records, Gaṇeśavarman had a long reign of well-nigh half a century (A.D. 1513—1558).[5]

Pratāpasiṁhavarman—As has just been stated, Pratāpasiṁha was the eldest son of Gaṇeśavarman from the queen Sāhibadevī and succeeded his father to the throne. We have got seven (Nos. 20—26) copper-plate charters belonging to him. One (No. 22) of these, however, is apparently a discarded copy of another (No. 21) record, as evidenced by the contents.[6]

The expression *Bhaṭi di gu(ru)-dakshiṇā*[7] in one (No. 20) of his inscriptions is not clear, but viewed in the light of another which occurs in a subsequent record (No. 23) and is more or less explicit, it alludes to Pratāpasiṁha's occupation of the Bhaṭṭi

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[1] For instance, the *Vaṁśāvalī*. See *ACS*, Pt. I, p.88, verses 92—97.

[2] That is Saṁpūrṇadevī, as has been indicated above.

[3] Nos. 12, 13, and 16 where the name is spelt as Pragadei, Priāgadevī and Prāgadevi respectively.

[4] Gaṇeśavarman is known to have had six sons, the eldest of whom was Pratāpasiṁha. No mention is, however, made of any of his other sons in the known inscriptions. The names of the other five are: Jiṭ Singh, Bir Bahadur, Hari Singh, Satargun Singh and Rupanand Singh. See *HPHS*, Vol. I, p. 297.

[5] He may have reigned even longer. He died probably in A.D. 1566. See n. 3 on p. 73 below.

[6] See below, p. 61.

See below, p. 58, text lines 11-14.

territory. The other passage referred to reads : *Bhaṭi laī tā dīti guru-dakshiṇā diti.*[1] This last mentioned record is unusually long and contains a good deal of other valuable information.[2] The grant registered by it is stated to have been made by Pratāpasiṁha's grandson Balabhadra who is styled *Mahāyuvarāja.* The title *Mahāyuvarāja* is rather uncommon, but perhaps not without a special significance here. The term *yuvarāja* ordinarily denotes 'prince', 'heir', 'heir-apparent' or, more precisely, 'that son of the ruling king who is to succeed his father as king.' We know that Balabhadra was not a son but a grandson of Pratāpasiṁha. Thus the word *mahat* (*mahā*) prefixed to the usual term *yuvarāja* in its application to Balabhadra presumably carried the sense that he was to succeed his grand-father Pratāpasiṁha, superseding his father Vīrabhāna. This presumption receives support from various other considerations. The same inscription (No. 23) mentions Vīrabhāna,[3] but without any title or honorific. Dr. Vogel, referring to this, remarks, " Balabhadra-Deva, his grandson, is called Yuvaraja and Tikkā: though Vir-Vahnu, his son, was alive, and succeeded to the *gaddi.* The title was probably accorded to both father and son."[4] It is not known on what Dr. Vogel bases his statement that Vir Vahnu (Vīrabhāna) succeeded to the *gaddi.* A perusal of the text of the inscription in question will show that Balabhadra is styled *Mahāyuvarāja,* and not *Yuvarāja* and *Tikkā* as stated by Dr. Vogel. In line 38 of that inscription an expression reads *ṭikka kaṙī bhumi sāthā lāga,* of which the first word seems to have been taken by Dr. Vogel for the title *Tikkā,* but the context will show that it cannot be taken as such. The word *ṭikka-kaṙī* here means ' having fixed or demarcated.' The same usage is found in some other inscriptions as well.[5] There is thus little ground to hold that 'the title was probably accorded to both father and son.' On the contrary, from the way in which Balabhadra is repeatedly mentioned[6] in that inscription, it follows that he was not only the heir to the throne but was also a co-regent then, whereas Vīrabhāna finds mention there only once and that, too, in a way that presents him as a non-essential so far as the administration of the state was concerned. Moreover, we have not found any inscription pertaining to him, which fact again tends to show that he never came to the throne. Dr. Vogel assigns him a brief reign of 'only four years at the most,'[7] that space of time being an interval between the dates of the latest known record[8] of Pratāpasiṁha and of the earliest known record of Balabhadra respectively. In this assignment we have obviously to assume that Pratāpasiṁha died in the very year in which his latest known charter is dated and that the earliest known grant of Balabhadra was made in the very first year of his reign. This in itself is by no means impossible, but still it appears to be improbable, especially in view of the above considerations.

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[1] See below, p. 66, text line 32.

[2] For details see below, p. 63.

[3] See below, p. 66, text lines 30-31, where it is recorded that a piece of land had been given by Vīrabhāna.

[4] *HPHS*, Vol. I, p. 299.

[5] *Ṭiki*, having the same sense, is used in that very inscriptions (No. 23) line 19.

[6] See below, p. 66, text lines 5, 22, 23.

[7] *HPHS*, Vol. I, p. 299.

[8] This is the Chamba plate of Pratāpasiṁha of Śāstra 62 (No. 26). The reading of the Śāstrá year as 62 has been disputed. Instead it had been suggested to read it as *42* which would make the record the earliest rather than the latest known one of Pratāpasiṁha. See below, p. 73, n. 3.

Further, Vīrabhāna is mentioned in several inscriptions of Balabhadra as the latter's father, but in no case it can be made out that he was ever in power as a ruler. There are, however, indications to the contrary. To wit, in one (No. 35) of Balabhadra's grants, which refers to Vīrabhāna's *śrāddha* and where, therefore, it may be expected that he should have been introduced as 'the late king,' as has been done in the case of Bhoṭavarman[1] and Ānandavarman[2] in similar circumstances, Vīrabhāna's mention there[3] is conspicuous by the absence of any such epithet to his name. This much, at least is clear from this inscription, which is dated V.S. 1651=A.D. 1594, that Vīrabhāna was alive at the time of Balabhadra's heir-apparency and co-regency under Pratāpasiṁha.

Vīrabhāna—Besides the fact that he was son of Pratāpasiṁha and father of Balabhadra, nothing of importance is known about Vīrabhāna. Although the *Vaṁśāvalī*[4] styles him *mahīpati* 'king', yet the foregoing discussion leads us to the conclusion that he never assumed the regal powers, but was superseded by his son Balabhadra. And this was to all appearance in accordance with Pratāpasiṁha's own choosing—he might have nominated his grandson Balabhadra to be his (Pratāpasiṁha's) successor in supersession of his (Pratāpasiṁha's) son Vīrabhāna—though the reason for such a choice on his part is not known.

In the opinion of Dr. Hermann Goetz, Vīrabhāna did reign but not rule. He has favoured me with an interesting note on the question, which I give below in its entirety:

"This is a very difficult problem. I accept the arguments adduced above but the conclusions arrived at do not convince me. So much is certain that Vīrabhānu did never rule, but another question is whether he did reign. That Balabhadravarman was appointed regent and heir apparent in 1579 is also certain, but another question is whether after his grandfather's death he did regard it advisable to accept the crown. Can we disregard the statement of the *Vaṁśāvalī*? According to my observations this chronicle has proved completely reliable for the period since A.D. 1330; besides, it must have been composed under Balabhadravarman and supplemented under Pṛithvī Singh. Under these circumstances it is impossible to push aside the statement that Vīrabhānu had been king. May we then try the explanation that he did reign, but not rule. I think so, for Balabhadravarman himself is the best other instance during the regency of Janārdana, 1613-1623. Then Janārdana had all the prerogatives, epithets and power of kingship except the title of king which was left to powerless Balabhadravarman. I think we are entitled to assume a similar state of affairs during the last year of Pratāpasiṁhavarman and those of Vīrabhānu. Balabhadravarman must have been the actual ruler since 1579, but did not assume the royal title before 1589. The key to this abnormal situation must be found in the grant No. 23. From this latter it is evident that the party of *Paṇḍit* Ramāpati had been over-

[1] In Saṁgrāmavarman's grant to Baḍu Leghā (No. 7), where Bhotavarman is called Baḍe Rāe, 'the late king'.

[2] In the Chamba plate of Gaṇeśavarman of Śāstra 97 (No. 12), where Ānandavarman is called *Baḍe Rāje* 'the late king'.

[3] See below, p. 91, text lines 10, 11.

[4] *ACS*, Pt. I, p. 88, verse 107.

thrown in 1575 and reinstated by Balabhadravarman in 1579. Now the party of Surānanda and Ramāpati must have been the instigators of the war against Kāngrā and must be responsible also for the renewed extension of the royal influence over the outlying provinces (the forward foreign policy begins immediately after the coming of the two *paṇḍits*). The opposition against Ramāpati must have come from (1) the old aristocracy pushed aside by the foreign Brahmins, (2) the *rāṇās* who had lost their virtual independence. Their success had been possible because of the loss of prestige of the Ramāpati party in consequence of (a) the annexation of the Kāngrā conquests by the Mughals in 1573, (b) the death of Surānanda in 1575. After the flight of Ramāpati, Pratāpasiṁhavarman must, thus, have lost most of his control over the old and new landed aristocracy. When in 1579, Balabhadravarman brought back Ramāpati, it was his own success, and he would probably have been able to depose his grandfather if he had liked to do so. Now the party of Ramāpati which Balabhadravarman had restored, stood obviously for an increased royal power supported by the priests, as is evident from all the events of this period. But for this reason it was necessary to strengthen the prestige of the king in every possible way. It would, however, have been detrimental to the royal prestige completely to depose a crowned king, and so Pratāpasiṁhavarman continued to reign. It would also have been detrimental to push aside the next person entitled by his birth to the throne, and this was Vīrabhānu. And, as all the actual power was already in Balabhadravarman's hands, there was no reason why he should dishonour his father after he had already left the appearance of royalty to his grandfather. There is another argument in favour of such an assumption. Why did Vīrabhānu not rule, why is he hardly mentioned? I have always suspected a mental anomaly, and I have discussed all the evidence in detail with a doctor who was before at the Mental Hospital in Poona. In the whole family from Ānandavarman to Balabhadravarman a hereditary strong religiosity is evident which in later life seems often to have assumed morbid forms so that we have four regencies within a single century. It seems thus most probable that Vīrabhānu had the same religious obsession, characteristic for Balabhadravarman's last years perhaps in a still more pronounced form. Now it is very improbable that Balabhadravarman, himself very pious, should have removed a saintly father; likewise it would have been in contradiction to the very principles of the Ramāpati party to remove a saint from the throne, as religion was one of their main props to strengthen the royal power. Finally, we cannot suppose that after Ramāpati's return the opposition was completely crushed. If 1582 was in fact the last year of Pratāpasiṁhavarman's reign—and we must suppose this, since the grant of 1586 has shifted on to 1566,—this happened only three years after the end of the rebellion, and Balabhadravarman's position was certainly not yet so strong as that he could have risked any more without the utmost caution. This caution may perhaps also explain the absence of copper-plate grants under Vīrabhānu, the latter king being unable to deal with the question and Balabhadravarman not risking to do it on his own account. I am quite aware, that my explanation here is audacious and complicated, but I suppose it takes into account all the available facts and can be further strengthened in practically every point by analogies from the history not only of the Himalayan Rajput states, but also from the history of similar epochs in other countries."

Balabhadravarman and Janārdana.—From Balabhadra onwards the history of the Chamba State has been well chronicled and it seems needless to expatiate on it. It is well known that the state saw many vicissitudes from the time of Balabhadra onwards.

Chronology

Since most of the records edited here are dated, there is little difficulty in fixing their chronology. It is, however, only in a few cases that the dates are verifiable. The most conspicuous of such epigraphs is indeed the Chabūtrā stone inscription of V.S. 1717 (No. 84), as has been indicated above. Next come two later inscriptions, and they are from among the copper-plate charters, namely Nos. 79 and 81. The first is dated V.S. 1833 and the second V.S. 1913. In this last instance, even though the week-day is not specified, the clue for checking the date is afforded by the mention of the *Ardhodaya yoga* which falls on a specific week-day.

In most of the remaining dated documents, the details of the dates are not fully stated, so that they cannot be controlled. In some cases, certain details of such a nature do occur as ordinarily lead to the verification of the date, but there the dates, so far as I could examine, appear to be irregular. For instance, the spurious Sarā plate of Bhoṭavarman (No. 3) does mention the week-day which, however, does not tally, though the difference appears to be only of a day or of some hours. The spurious nature of the record, however, has marred its interest and importance. No. 6 also mentions the week-day, but the reading of the number of the year is so uncertain that it requires only guess work to make the date appear regular. No. 11 states the occasion being a *sūrya-parvan*, which generally refers to a solar eclipse. Such a reference is a sufficient clue, which in the present instance proved the mentioned date to be irregular. No. 14 refers to the *Kumbha* festival, but the date here, too, proves irregular. No. 27 gives the week-day, but the *nakshatra* stated is irrelevant, rendering the given date uncontrollable. No. 61, again, refers to a solar eclipse, but likewise proving of no help in checking the date.

TEXTS AND TRANSLATIONS

COPPER-PLATE INSCRIPTIONS

NO. 1. GUROLI PLATE OF VAIRASIVARMAN; V. S. 1387

(*Plate I, A*)

The copper plate[1] on which the subjoined inscription is engraved is now preserved in the Bhuri Singh Museum at Chamba, and is No. B, 7 of its catalogue. It was found in the possession of a Brāhman, Lochā or Lochiyā by name, at the village of Guroli in the Gudyāl *parganā*. It measures 8″ high by 10″ wide, excluding the handle on the left. It is a fairly well-preserved record. The writing on it covers 21 lines of which lines 17-19 appear in the left and lines 20-21 in the top margin. There is a seal engraved in the upper left corner of the plate, in the form of a rosette with a three-line legend in Nāgarī characters in its centre, containing the king's name.

The language of the record is partly Sanskrit and partly Chambyālī. The Sanskrit portion is full of errors, while certain terms in the Bhāshā portion are obscure.

The object of the inscription is to record the grant of the village Guroli by the king Vairasīvarman to Maṇikaśarman, a Brāhman of the Kāśyapa *gotra*. The boundaries are specified, though the details thereof are not wholly intelligible.

The charter is issued from the city of Champaka and is dated in the Śāstra year 6, Vikrama Saṁvat 1387, on the 12th day of the bright fortnight in the month of Kārttika. Since the week day is not mentioned, the date is not verifiable, but as it is, it corresponds to Wednesday, 24th October, A. D. 1330. The grant was written by *Paṇḍit* Ananta.

As regards the geographical names occurring in the inscription, Champakapuri is the same as the town of Chamba, the existing capital of the Chamba State. Almost all the subsequent charters have been issued from this very place. Guroli or Girolī, the gift village, is identical with the present-day Guroli, the provenance of the plate. The boundary village Maṇoga also exists to this day under the same name and is included in the Gudyāl *parganā*.

TEXT

Seal { श्रीवैरा-
सीवर्म
आग्य (ग्या) }

ॐ स्वस्ति: ॥ श्रीशस्त्रसंवतसरे ६[2] श्री [म*]नृपतिविक्रमदित्यस्य १३८७ (l. 2) कर्तिक मशे शुक्ले पक्षे तिथो। दश्यां। श्रीचंपुकपुरिवस्तव्य:। श्रीपर- मदेवतार्चनिय। परमगुरु। परमपुरुषोत्तम। परम-- वैष्णव:। परम– (l. 4) श्रेष्ठ। सूर्यवंशप्रदिपक:। चक्रवरति श्रीपरमभट्टरक श्रीमहरजाधिर– (l. 5) ज

[1] No. 15 of the *APRAS, NC*, 1903-04, p. 6.

[2] This figure has been written over an erasure.

12 D of A—5

श्रीवैरसीवर्मदेवविजयसंम्रजे । अत्र श्रीकृष्णप्रा[1] तये। स्वपक्ष– (l. 6) यर्थे। गुरोलि नम ग्रमं । कश्यप गोत्रय मणिकशरमणे ब्रह्मणय (l. 7) जदत्र ॥ तत्र सिमा पुर्व दिशि गिरोली बडे बग पिचो ढलदे कुण्हले (l. 8) लुंबे तए बिड औरो । तथ कलटि रे ।ड ह्रो तये[2] बहि ये श्यले शपड पी–(l. 9) चो । शुकरैह्ल बैहि ब्वरो ॥ लश्यलि पिचो । हल्यणा गोर पिचो ॥ दक्ष–(l. 10) ण दिशि हल्यणा रि नलि मिलदे पणि तये ॥ पछम दिशि बडे (l. 11) नल ब्वर घुरे घुरः ॥ उत्तर दिश थणेडे रि नलि ब्वर बडे नल कने ध्ल–(l. 12) दे तये। मणोगे रे गोर ह्यठ फगुड्ल पणी तय छौएरी कुह्ल ॥ (l. 13) एह शिमप्रमण श्रीद्विवणे मणीक जोग दिति ॥ होर से उ च–(l. 14) करी तय दण जगत होरे घर त्रीणी श्रीदीवण मणिक जोग छ–(l. 15) डी । जे अगर एह्ल ब्रह्मरे पुत्र पोत्रे भोंन तिह्ल एह भुगतणी (l. 16) जे अगर श्रीदिवाणे रे बंशेर होइ एश धर्म···रगा (l. 17) श्रि गउ ब्रह्मःण ःशही अट्टे रक· ·श्रीमत्रीपीत्री (l. 18) खतकर···श्रीदेवणे नीमत मणीके रे अथ: (l. 19) चंवे पुत्र लगेत श्रीदेवणे रजी भोए शशण दित (l. 20) स्वदत्तं परद [त्त वा]। जो हरेन्त्त वशुंधरा ॥ षष्ठिव र्ष शशणी (l. 21) वृष्ठयं[3] जयते कृमी[4]॥ लिपितं श्रीमिर्द पंडित अन[तः] ॥

Corrected Reading of Lines 1-7

ॐ स्वस्ति[5] ॥ श्री शास्त्रे संवत्सरे ६ श्रीमन्नृपतिविक्रमादित्यस्य १३८७ (l. 2) कार्त्तिकमासे शुक्ले पक्षे तिथौ द्वादश्यां श्रीचम्पकपुरिवास्तव्य–श्रीपर-(l. 3) मदेवतार्चनीय–परमगुरु–परमपुरुषोत्तम परमवैष्णव-परम-(l. 4) श्रेष्ठ-सूर्यवंशप्रदीपक-चक्रवर्ति-श्रीपरमभट्टारक-श्रीमहाराजाधिरा–(l. 5) ज–श्रीवैरसी-वर्मदेवविजयसाम्राज्ये अत्र श्रीकृष्णप्रीतये स्वावक्ष–(l. 6) यार्थे गुरोलिनाम ग्रामः काश्यपगोत्राय मणिकशर्मणे ब्राह्मणाय (l. 7) प्रदत्तः ॥

Translation

Seal: (This is) the order of the illustrious Vairasīvarman.

(L. 1) Om. Hail; In the Śāstra year 6, (*corresponding to the year*) of the illustrious king Vikramāditya 1387, in the month of Kārttika on the twelfth day of the bright fortnight; during the victorious reign of the illustrious *Paramabhaṭṭāraka Mahārājādhirāja* Vairasīvarmadeva, in residence at the glorious city of Champaka, who is as adorable as an illustrious supreme deity, highly venerable, pre-eminent among men, a devout worshipper of Vishṇu, the most excellent, the light of the Solar race, a paramount ruler; here,[6] for pleasing Lord Krishṇa, (*and*) for the sake of annihilation of his[7] own sins, the village named Guroli has been given to the Brāhman Maṇikaśarman of the Kāśyapa *gotra*.

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[1] The formation of this letter does not answer to *prī*, though this is undoubtedly the intended reading.

[2] Or perhaps तए as before.

[3] The syllable ष्ठ appears below the line. It was evidently first omitted and later supplied.

[4] For the correct reading of this verse see below, p. 178.

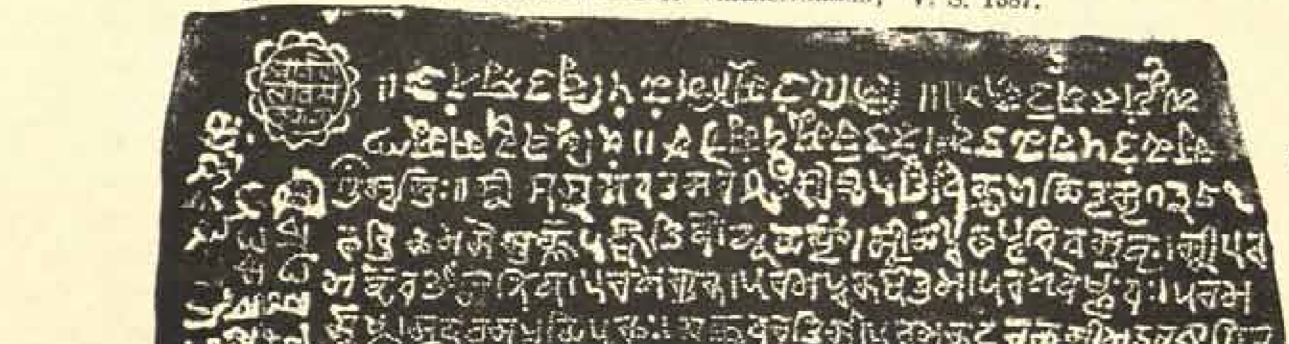
[5] The *visarga* after *svasti* had better be omitted, because the word is, as a rule, an indeclinable. The form with *visarga* occurs in a few more inscriptions of Chamba as well as in the Chipurupalle plates of the Eastern Chālukya Vishṇuvardhana I. In the case of this latter record, Fleet doubts the appearance of the *visarga* by remarking that it is 'probably only due to a mark of punctuation, imperfectly cleared out.' (*Ind. Ant.*, Vol. XX, p. 16, n. 3). In fact, the sign of *visarga* is plainly visible on the facsimile and cannot be taken for anything else. See A. C. Burnell's *Elements of South-Indian Palaeography*, London, 1878, 2nd ed., Pl. XXVII. In the *Vedas*, however, the word is treated as an indeclinable and as a substantive, e.g. *svasti pūshā asuro dadhātu naḥ*, (*RV*, V. 51. 11); *svastim nā rimaruto dadhāta*. (*RV*, *II*. 29.3).

[6] This refers to that ate as well as to the place of issue.

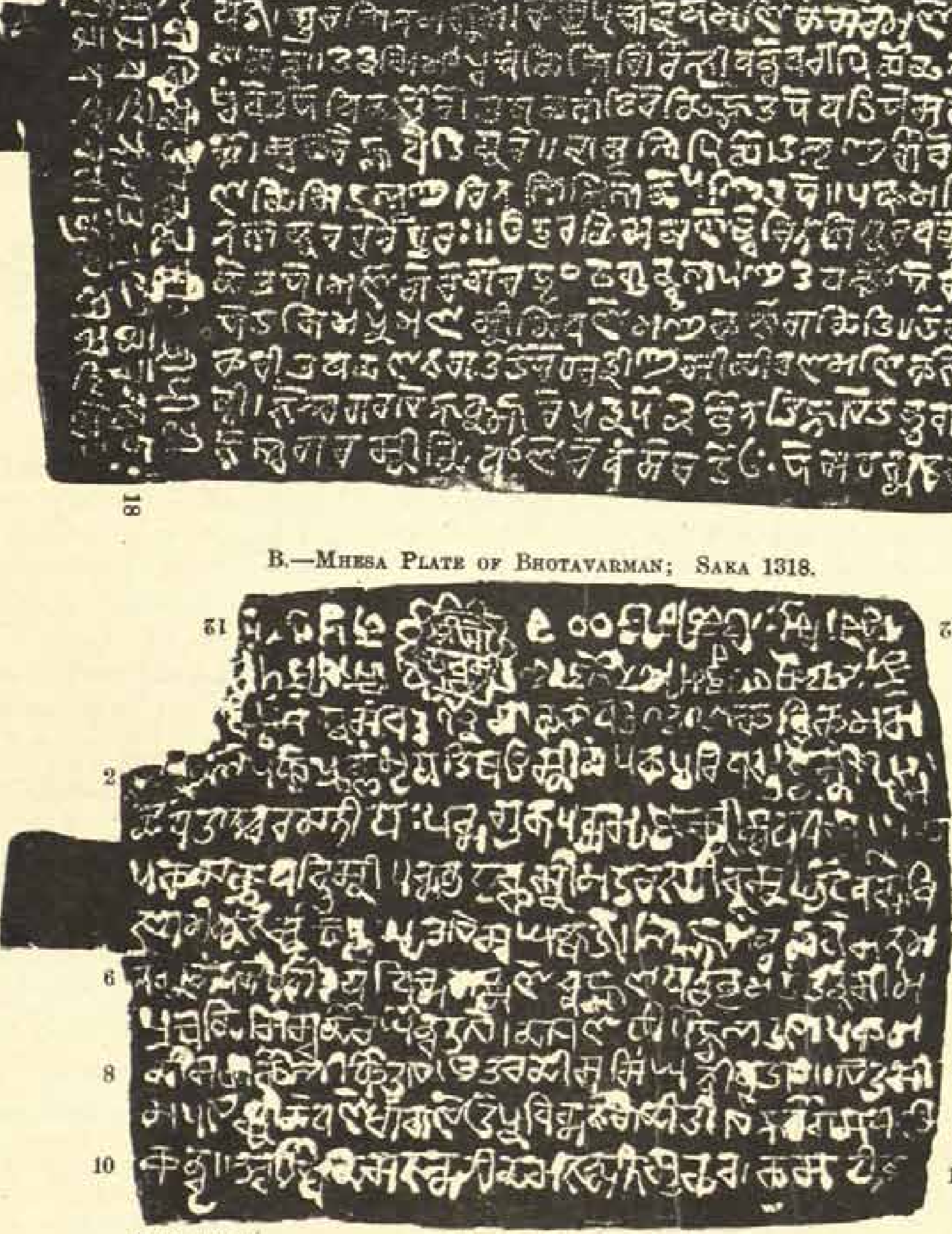
[7] This alludes to the donor who, in this instance, is the king himself.

PLATE I.

A.—GUROLI PLATE OF VAIRASIVARMAN; V. S. 1387.



B.—MHESA PLATE OF BHOTAVARMAN; SAKA 1318.



B. CH. CHHABRA.

SCALE: THREE-FOURTHS.

Reg. No. 3977 E'38-500'53.

SURVEY OF INDIA, CALCUTTA.

(L. 7) The boundaries thereof (*are*) : On the east behind the large field of Giroli up to the sloping Kuṇhalā field, inwards from the ridge, as far as the mound with the small *k'lāī* tree,[1] behind the upper cliff of Ṣyala, within the *Śukaraihla* ridge, behind Laśyali, behind the footpath of Halyaṇā; on the south right up to the current of the brooklet of Halyaṇā ; on the west inwards from (*and*) along the larger brook, on the north inwards from the brooklet of Thaṇeda, as far as Thlada at the bank of the larger brook, below the footpath of Maṇoga, up to the Phaguḍula water, the watercourse issuing from the waterfall. With the boundaries thus defined, the king has granted (*the land*) to Maṇika. Further, the king has exempted Maṇika from personal service, forced labour, *daṇa*, toll and dues for grazing (*his cattle or sheep*) on hills.

(L. 15) In future the descendants of this Brāhman are to enjoy this (*grant*). The king's successors should in future [protect] this pious gift. The cow and the Brāhman are witnesses. .....the illustrious father and mother ...... for the sake of the king.......of Maṇika.

(L. 19) The king, having been pleased, made this grant.

(L. 20) (Here follows one of the customary verses.)

(L. 21) This has been written by the illustrious *Paṇḍit* Ananta.

NO. 2. MHESA PLATE OF BHOTAVARMAN ; SAKA 1318

(*Plate I, B*)

This plate[2] comes from the village Mhesa of the Lilh *pargaṇā*, where it was found in the possession of Maṅgā, Ghīnku and other Brāhmans. It is now preserved in the Bhuri Singh Museum at Chamba and is numbered B, 8 in its catalogue. It measures 7½″ wide by 6″ high, excluding the handle on the left. There is a small rent beneath the handle, while the upper left corner of the plate is broken off and missing, resulting in the loss of some letters. There are twelve lines of writing, of which the last two appear on the top margin. A seal in the shape of a rosette with a two-line legend in Nāgarī characters in its centre is incised at the top of the plate in the middle. The engraving is deep and clear.

The language, as usual, is partly Sanskrit and partly Chambyālī, abounding in mistakes, though the sense is clear.

The charter registers the grant, by the king Bhoṭavarman, of the village Bhaiśa in the Lihla *maṇḍala* to Birmaśarman, a Brāhman of the Vaśishṭha *gotra*. It is further stated that the gift was made at the Ganges. From this it is evident that the grantor had at that time gone to Hardwar (Haridvāra) on pilgrimage. This example was followed by some successors of Bhoṭavarman, in whose charters it will be seen that they likewise performed charities at that distant holy place.

The grant is issued from the city of Champaka and is dated in the Śāstra year 73, the Śaka Saṁvat 1318, the full-moon day of the month of Kārttika, which is possibly

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[1] Or possibly *trees*. In such cases it is difficult to ascertain whether the singular or the plural number is meant.

[2] No. 84 of the *APRAS, NC*, 1904-05, p. 16.

the date of the donation itself. The corresponding Christian date would be Tuesday, the 17th October, A. D. 1396. The writer of the deed was *Paṇḍit* Agasti, and the engraver a smith named Rupuṇu.

As regards the localities mentioned in the record, Lihla *maṇḍala* is the same as the present Lilh *pargaṇā*. The donated village Bhaiśa is identical with Mhesa, where the plate was found ; but since it is the headquarters of the *pargaṇā*, it is now called Lilh or Lilh-koṭhī. It is situated on the left bank of the Guheṛ rivulet, opposite Dabeṛh. The granted land, as appears from the definition of the boundaries, extends over both the banks of the Guheṛ. Śudora, the boundary village on the east, is below Mhesa and is now known as Sundaur. Pohrula is now called Paṛhaul after Paṛhaul–Dhār, the hill above Dabeṛh. The waterfall Makolī on the west is known to this day under the same name. It is formed by the Guheṛ *nālā* above the village Golūṁ. Makolī is so called because of its white sand (*makol*). The Śiṁgha ridge on the north is the one that lies on the left side of the *nālā*.

Text

Seal { १ श्रीभो-
२ टवर्मं }

[ॐ स्व]स्ति शास्त्र शंवत ७३ शाक शंवत १३१८ कतिकमसे ( )[शुक]ले पछे पूर्णम्मयं तियउ श्रीचंपकपुरिवस्तव्यश्रीपर्म-(l. 3) देवता अरचनीय: पर्मगुरु पर्मसृष्ठ श्रीशुर्यवंशप्रदि (l. 4) पक चक्रर्वति श्री–पर्मभट्रकं श्रीमहरजधीजं श्रीभोटवर्मवि-(l. 5) जय सं[म्र]जे [श्री]कृष्णपृतए स्वघक्षयं। लिह्लमंडले भंशनम (l. 6) न ग्रमं [वशीष्ठ] गोत्रय बिमंशमंणे ब्रह्मणय [तुभ्यमह्[2]] तत्र शीम (l. 7) पूर्वदिशि शुदोर घोडतए। द[ख]णधी पां ह्लु॰ल तए[3]। पछम (l. 8) दीश मकोली छो तए[1]। उत्तर दीश शिघ बीड तए[1]॥ एह श्री-(l. 9) म पए[6] श्री देवण गंगए उग्र बिमं जोग दीती एह्ल जोग शब का (l. 10) छड्य॥ अथो द्वदश जन्मनी दश जन्मनि शुकर। कुशटी ज-(l. 11) न्म शहश्रणी भुमीदनप्रहरक[4] लिखीतं पं[डित[5]] (l. 12) अगस्तिः। उकीरीतं ठठर रुपुणु[5]।

Corrected Reading of Lines 1-6

[ॐ स्व]स्ति। शास्त्रसंवत् ७३ शाकसंवत् १३१८ कार्त्तिकमासे (l. 2) शुक्ले पक्षे पूर्णिमायां तिथौ श्री–चम्पकपुरिवास्तव्यश्रीपरम- (l. 3) देवतार्चनीय-परमगुरु-परमश्रेष्ठ-श्रीसूर्यवंशप्रदी– (l. 4) पक-चक्रवर्ति-श्रीपरमभट्टारक-श्रीमहाराजाधिराज-श्रीभोटवर्म-वि-( ) जयसाम्राज्ये श्रीकृष्णप्रीतये स्वाघक्षयार्थे लिह्ल-मण्डले भंशनाम- (l. 6) ग्रामो वशिष्ठगोत्रा बिमंशर्मणे ब्राह्मणाय प्रदत्तः॥

Translation

(L. 1) Om. Hail! In the Śāstra year 73, the Śaka year 1318, in the month of Kārttika, the bright fortnight, on the full-moon day ; during the victorious reign of the illustrious *Paramabhaṭṭāraka Mahārājādhirāja* Bhoṭavarman, in residence at the splendid city of Champaka;[6]

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[1] The sign of medial *ā* here is only half-drawn.

[2] These are the actual words that the donor uttered at the time of making the gift. They are addressed to the donee. We must, however, complete the sentence as *tubhyam=aham pradadami*. But in the grant the words *tubhyam=aham* should be replaced by *pradattaḥ*.

[3] In this case the letter has not got the usual horizontal stroke on the top.

[4] For the correct reading of this verse see below, p. 177.

[5] It cannot be ascertained whether any more letters followed here.

[6] For a translation of the epithets of Bhoṭavarman, see above No. 1, p. 22.

(L. 5) Out of devotion to Lord Kṛishṇa, for the sake of destruction of his[1] own sins, the village named Bhaiśa in the Lihla *parganā* has been granted to the Brāhman Birmaśarman of the Vaśishṭha *gotra*.

(L. 6) The boundaries thereof (*are*) : On the east as far as the rock (*near the village of*) Śudora ; on the south up to (*the village*) Pohrula ; on the west as far as the Makolī waterfall ; on the north up to the Śiṁgha ridge. Having the boundaries thus defined, the king has given (*this land*) to Birma at the Ganges. He has been granted all exemptions.

(L. 10) (Here follows one of the customary verses.)

(L. 11) (*This*) has been written by *Paṇḍit* Agasti (*and*) engraved by the brazier Rupuṇu.

NO. 3. SPURIOUS SARA PLATE OF BHOTAVARMAN ; V. S. 1461

(*Plate II*)

The present owner of this plate,[2] as recorded by Prof. Vogel, is one Basheshar, a resident of Sarā in the Sāho *parganā*. It measures 12″ in breadth and 10″ in height. It has no seal and no handle. Originally perhaps it had a handle which is now broken off, as there is a small gap about that place, resulting in the partial loss of three *aksharas*. The proper left side of the plate is also damaged a bit. There are altogether 22 lines of writing, of which lines 20-21 appear along the proper right margin, while line 22 runs inversely along the top margin.

The language of the record, as usual, is partly Sanskrit and partly Chambyālī. The composition of the Sanskrit part is extremely faulty. It purports to register a grant by king Bhoṭavarman of three villages, called Śarā, Charoṇa and Koila, to two Brāhmans, Nīlaka and Bhīya by name, belonging to the Bhāradvāja *gotra*. The reading of the date is highly uncertain. Still, as far as it can be made out, it is the Vikrama Saṁvat 1461, corresponding to the Śāstra year 80, Thursday, the twelfth day of the bright fortnight of the month of Āshāḍha. It is slightly irregular inasmuch as the week day on the given *tithi* was Friday and not Thursday, the corresponding Christian date being 20th June, A. D. 1404.

The gift villages of Śarā, Charoṇa and Koila are to be identified with the present Sarā, Charhūṇ and Kurīlā, all in the Sāho *parganā*. When I was in Chamba during the summer of 1939, I had occasion to visit Sarā where I could personally verify the boundaries of the donated area. It was amazing to find how accurately they answered to the description. Most of the boundary-marks can still be recognised in the existing mountain ranges, hill-tops, passes, ridges, streams, footpaths, etc. Thus, in the east we have the Sarā range as well as the hills of Dūgā[3] Bhudrāh, Kālāpānī and Biṭhrūnī, that are identical with the Śare-dī-dhara, Bhadra, Kalapanī and Bīṭharoṇī of the inscription. In the south-east Belī and Roṭha are mentioned which are respectively the names of a mountain range and a village. The latter is now known as Roṁṭhā. It is about three miles south of

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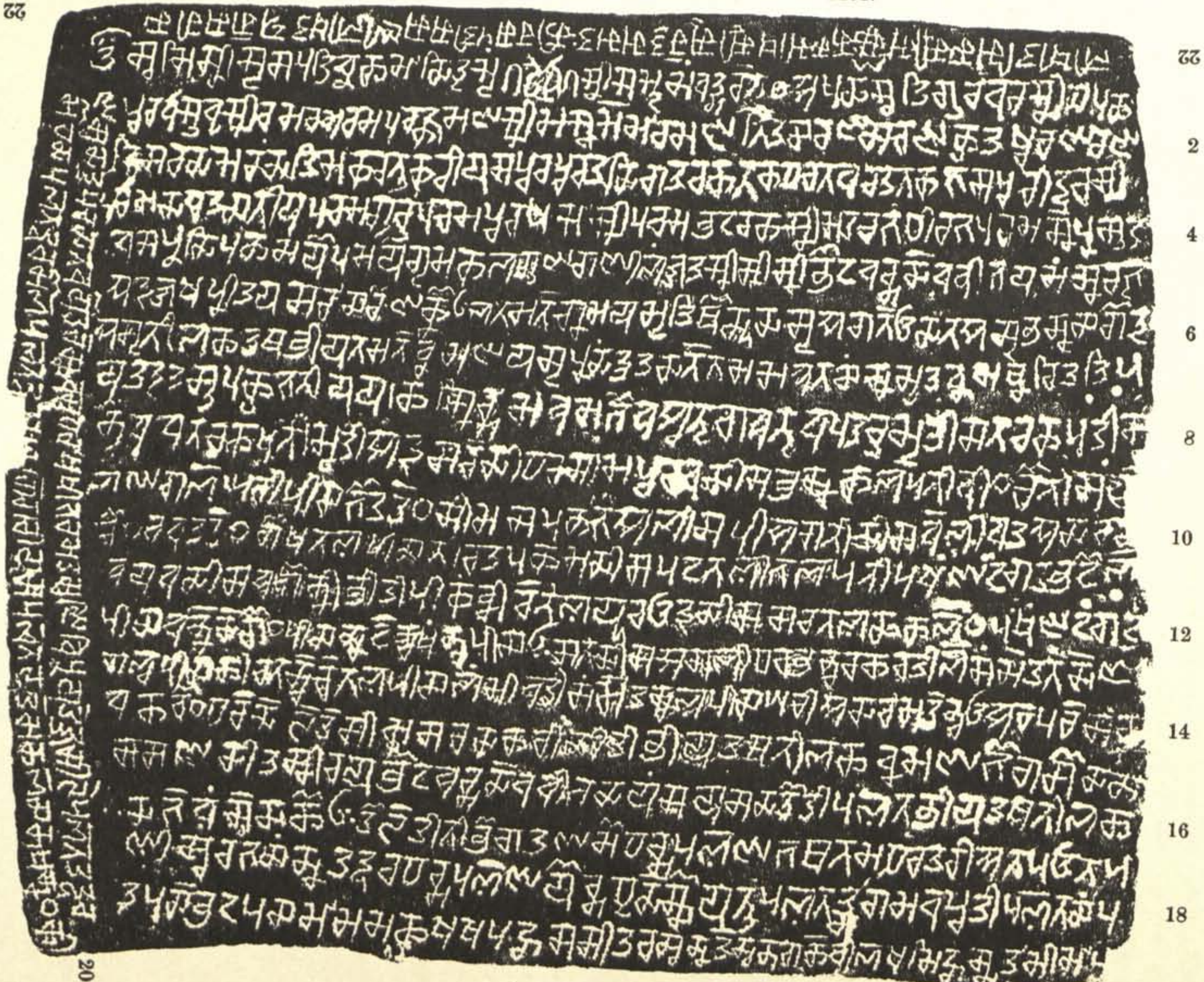
[1] This refers to the donor, Bhoṭavarman.
[2] No. 16 of the *APRAS, NC*, 1903-04, p. 6.
[3] The term *ḍūgā* means 'deep'.

Sarā and is also included in the Sāho *parganā*. The inscription speaks of a stream called Gokha in the vicinity of Roṭha. That is now called Gūkh. One has to cross it, while going from Sarā to Roṁṭhā. The Paṭanali stream, or Paṭnālī as it is now called, is about three miles south-west of Sarā. By *pakhaṁṇa* (Skt. *pāshāṇa*) *Taṁgaha* is probably meant *Traṁghe-dī-ḍhag*, 'the precipice of Traṁgha.' Bhaṭolā is the name of a streamlet near that precipice. Bagoḍī is three miles north-west of Sarā, and the brook of Chhaṁḍī is there nearby. The rivulet of Śarā is so called after the village of that name. One has to cross it before climbing the hill on which the village of Sarā is situated. Dhakaloṭha is supposed to be the name of a *goṭha*, like *Baḍe-dā-goṭha* '*goṭha* of the pīpal tree,' the term *goṭha* signifying a natural shelter among the hills where shepherds stop their flocks of sheep and goats overnight. The Draṭeḍa-khaḍa is now called Drāṭī-dā-nālā. It is about two miles north of Sarā. Nadeṇa is the name of a hilltop above Sarā. The Kīranaḍe-rā-naḷa is now known as Kailū-rā- nalā. In this way, almost all the boundary marks mentioned in the inscription can be precisely located without much phonetic change in their names. This very preciseness, however, arouses a suspicion as to the genuineness of the document. The suspicion is further heightened when we consider how vast an area the aforementioned boundaries comprise; for, in no other charter of Chamba the extent of donated land is even half so extensive as the present grant gives out. Moreover, the extremely corrupt and slovenly composition of the present charter ill assorts with such a grand donation as it purports to record. For that, one would expect the language of the document to be chaste and, in a corresponding degree, more stylish. Apart from these considerations, there is an internal evidence which definitely proves the record to be spurious. We shall see that the writer of the record is stated to be the Gauḍa Brāhman Ramāpati, son of Surottama (who is also called Surānanda in some other records). This statement betrays the forgery; for, we know that Ramāpati appeared on the stage much later, more than a century and a half later than Bhoṭavarman's time. We have two of Gaṇeśvarman's charters, wherein Surānanda figures as the writer, while it is in some of the grants of Gaṇeśavarman's son Pratāpasiṁha that Surānanda's son Ramāpati is for the first time mentioned as the writer, and that is in A. D. 1575. It is, however, still later, during the reign of Pratāpasiṁha's grandson and successor Balabhadravarman, that Ramāpati composed a number of royal grants. The preamble of the present record, it will be seen, is but a poor imitation of that mostly found in Balabhadravarman's charters. Viewed in this light, the obscurity about the date given in the beginning of the charter under discussion will also appear to be a deliberate mystification on the part of the fabricator. It is difficult to assign a definite date to the fabrication, but in any case it is much later than A. D. 1575.

TEXT

ॐ श्वसि श्रीश्यशपति व्रकमादित्यस्य [१४६१] श्रीशस्त्रसंवत्सरे [८०] अषढ शु ति गुरवर श्रीचपक-(1. 2) पुर व्रश्तव्य श्रोरमरमरम पर[क्क]मण श्रीम[द्र]मोमारमणनितचरणशरण[क्र]तष्करणरण- (1. 3) [वि]शरद सरदहिमकरनुकरीयशपुर पुरत दिगतर कनकधरनवरतनकजशपुरीत श्रो-(1. 4) परमदवतचनीय

SPURIOUS SARA PLATE OF BHOTAVARMAN; V. S. 1461.



B. CH. CHHABRA.

SCALE: THREE-FOURTHS

SURVEY OF INDIA, CALCUTTA.

REG. No. 3977 E'36—500'53.

परमगुरु परमपुरष स श्रीपरमभटरक श्रीमहरजधीरज परमश्रेष्ठ शुर्य-(l. 5) वशप्रदिपक स[र्वो]पमयोग्य सकलगुणगणालंकृत श्रीश्रीश्रीभोटवर्मदेव वीजयसंम्ररजं (l. 6) अत्र कृषप्रीतय शरा चराण कोइल नमने ग्रम यस्य तियो [द्व]दश्य अगने उदन अश्य भद्रचगोत्र (l. 7) अस्य नीलक तथा भीय नमने ब्रमणय श्यप्रदत्तं तदनेन सस[अ]न चंद्रसुयं ब्रमउ[स्ति]ति प- (l. 8) यत तृत[मु]पभुजनीय य। कश्चिर्मम वसजो अन्य वा अन्य व पहर्त स्य[त्]स नरकपती [स] (l. 9) [रो] रव नरकप [नी] स्यत् अत्र शरे दी धर शीम पुरबदीश भद्रकलपनी बीठर।[नी] [मंग]- (l. 10) लण गले नरी पीच जोत हेठ शीम शप [उ] जाअलीश पी अगनी दीशबेलीबत अदर[घ]-(l. 11) राठर बत हेठ गोख नल पीच नीरत पछम दीश पटनली जलपनी पर्खण टंगह भटोले (l. 12) वयवदीश बगोडी भीती पी छंडी रे नाल य्वर उत्र दीश शर नल ढकलोठ पखंण टंगह (l. 13) पीच बडे दे गोठ पीच द्रटेड खंड पीच ईशन दीश अगलीधर भडरक र तीले संमेत नदेण (l. 14) गलु पीच करिनडे रे नल पीच लंमी बही संमेत डल पीच घरी अदर महेउ उ अर परे शं[ब] (l. 15) बकरोठ धरे दे एहे शीम शरद करी दीती भीय तथ नीलक ब्रमण जोग शोदक (l. 16) शशण दोत श्रीरयभोटवर्मदेव बीजदयंश यशद हो ती पलन भीय तथ नीलक (l. 17) द जे बंशे कोइ होए तीनी भोगतण सो धर्म पलण जथ नम घरतरी अन प उन प- (l. 18) णी शुरज चन्द्र तत्वर धर्म पलण योर्मध्य[1]देश्वोयनुपलनत्सगमव पुती पलन चंप (l. 19) त पदेभट पच साम मकु खख पहुशशीतरशुद्रतेदुरुगु केबी लखमि हुश्मत सीमा [प ?]- (l. 20) णश्व[2]दत्त परदन व यो हरेच्च वसुधरा षषोजरसहस्रणि विष्ठय ते क्रमो [ए ?[[3]पंलनतत्पर- (l. 21) मो ध द पलनत्वरमोल पलन[त्परमस्व]गो गरीयश पलनयते सकल चकखडठकी (l. 22) लीखातमिद श्रीमच्चोकदमीष श्रीसुरेत्तमसतः को रमपंती[4] शशणो लीखत अगेसरीद

Corrected Reading of Lines 1-9.

ॐ स्वस्ति। श्रीमन्नृपतिविक्रमादित्यस्य [१४६१] श्रीशास्त्रसंवत्सरे [८०] आषाढ शु० ति०[5] गुरुवारे श्री-चम्पक-(l. 2)पुरवास्तव्य-श्रीरामरामरामपराक्रमण[6]-श्रीमद्रमोमारमणनितान्तचरणशरणकृतान्तःकरण-रण (l. 3) विशारद-शारदहिमकरानुकारियशःपूरपूरितदिगन्तर-कनकधारानवरतयाचकाशापूरित-श्री-(l. 4) परमदेवता-र्चनीय-परमगुरु-परमपुरुषोत्तम-श्रीपरमभट्टारक-श्रीमहाराजाधिराज-परमश्रेष्ठ-सूर्य-(l. 5) वंशप्रदीपक-सर्वोप-मायोग्य-सकलगुणगणालंकृत-श्रीश्रीश्रीभोटवर्मदेवविजयसाम्राज्ये (l. 6) अत्र कृष्णप्रीतये शरा-चरोण-कोइल-नामानो ग्रामास्तिथौ द्वादश्याम्[7] अगने उदन अश्य[8] भारद्वाज(?) गोत्राभ्यां (l. 7) नीलकभीयनामभ्यां ब्राह्मणाभ्यां संप्रदत्ताः। त आभ्यां ससंतानाभ्यां चन्द्रसूर्यब्रह्माण्डस्थितिप-(l. 8) र्यन्तमुपभोजनीयाः। यः कश्चिन्मम वंशजो न्यो वात्रापहर्त्ता स्यात् स नरकपाती स्यात् (l. 9) रौरवनरकपार्ता स्यात्।

Translation

(L. 1) Om. Hail! (*In the year*) 1461 of the illustrious king Vikramāditya in the Śāstra year 80, (*the month of*) Āshāḍha, the [12th] day of the bright fortnight on Thursday; during the victorious reign of the illustrious *Paramabhaṭṭāraka Mahārājādhirāja* Bhoṭavarman, in residence at the splendid city of Champaka; whose

[1] This is plainly the verse commencing with *Dānavālnnayor madhye*. For the correct and complete reading of this see below, p. 177.

[2] For the correct reading of this verse see below, p. 178.

[3] For the correct reading of this verse see below, p. 177.

[4] This is evidently a distortion of *likhitam-idam śrīmad-Gauḍadeśīya-śrī-Surottama-suta-śrī-Ramāpatinā*.

[5] This is an abbreviated form of *śuklāyām tithau*.

[6] This and the following epithets will be met with in their correct forms mostly in Balabhadravarman's grants.

[7] The words *tithau dvādaśyām* should properly have come in the first line after *śu° ti°*.

[8] These three words अगने उदन and अश्य are not intelligible.

prowess is comparable with that of Rāma, Paraśurāma and Balarāma; whose mind is intensely devoted to Vishṇu (Ramāramaṇa) and Śiva (Umāramaṇa); who is skilled in warfare ; who has all the quarters filled with the effluence of his glory resembling the autumnal moonbeams; who has gratified the desires of suppliants with incessant flow of gold ; who is as adorable as a supreme deity; highly venerable; pre-eminent among men ; the most excellent; the light of the Solar race ; worthy of all honour; (*and*) endowed with all virtues ;

(L. 6) here, on the twelfth day, for propitiating Lord Kṛishṇa, the villages Śarā, Charoṇa and Koila, have been donated to the Brāhmans, Nīlaka and Bhiya by name, of the Bhāradvāja *gotra*............ Both of them, and their progeny may enjoy them as long as the moon, the sun and the earth endure. Whosoever, whether of my family or anybody else, will encroach upon this (*gift*), will fall in hell—will fall in dire hell !

(L. 9) Here the eastern boundary is (*formed by*) the mountain range of Śarā and the (*hills named*) Bhadra, Kalapanī and Bīṭharonī, (*and runs*) behind the land-slide at the Galaṇa pass, below the pass, behind the Joalīśa cliff; the south-eastern (*boundary lies*) inwards from the Belī path, below the path of Roṭha, behind the Gokha brook, in the south-west as well as in the west are the Paṭaṇalī brooklet, the precipice of Taṁgaha, (*and the stream of*) Bhaṭolā; on the north-west (*the boundary lies*) behind the Bagoḍī ascent, inwards from the brook of Chhaṁḍī; in the northerly direction are the brook of Śarā, the Dhakaloṭha, behind the Taṁgaha cliff, behind the *goṭha* of the *pīpal* tree, behind the Draṭeḍa stream ; in the north-easterly direction (*the boundary is marked by*) the aforementioned mountain range, including the *ṭīlā* of Bhaḍaraka, behind the Nadeṇa pass, behind the brook of Kīranaḍa, including the long ridge, behind the lake, inwards from the landslide, within (*the....of*) Maheḍa, beyond the Bakaroṭha range. (*The land with*) the boundaries thus defined has been given to the Brāhmans Bhīya and Nīlaka as a *śāsana* with libation of water. The descendants of the illustrious king Bhoṭavarman are to preserve (*this gift*). Those of Bhīya and Nīlaka are to enjoy it. This charity should be protected as long as the heavens, the earth, the fire, the air, the water, the sun and the moon endure.

(L. 18) (Here follows one of the customary verses.)

(L. 19) The boundaries have been drawn in the presence of *Bhaṭa* Pach, Sām, Maku, Khakha, Pahra, Śaśī, Taraśu, Dratā, Durugu, Kebī and Lakhami.[1]

(L. 20) (Here follow two more customary verses.)

(L. 22) This has been written by the illustrious Ramāpati, son of the illustrious Surottama of the glorious country of Gauḍa................[2]

No. 4. BHOTAVARMAN'S GRANT OF V. S. 1507(?)

The present owner of this plate is stated to be Daroga Paras Ram of Chamba. It differs from the other plates in several respects: it has no handle; the writing

[1] The reading of some of the names is not certain.
[2] This portion probably mentioned the name of the engraver, but its reading is very uncertain.

on it runs breadthwise and not lengthwise as on other plates; and the engraving consists of dotted letters. All these features mark it off as a much later work than it purports to be. As we shall see presently, there are some pieces of internal evidence as well, pointing in the same direction. It measures 8⅝″ high by 6⅝″ wide. In the top left corner it bears an oval seal, drawn likewise in a dotted line. Within the seal is a two-line legend which consists of an invocation to the god Manamaheśa (Maṇi Maheśa), and does not contain the name of the royal donor as other records usually do. The same invocation heads the document which consists of 11 lines.

The script of the inscription is purely Ṭākarī, while its language is entirely Bhāshā. The usage of such Persian or Urdu terms as *jam* (*zamīn*), *baksanā* (*bakhshnā*), *chākarī*, *khijmat* (*khidmat*) and *hājar* (*hāẓir*) is noteworthy. It testifies to the Muslim influence on the popular language of Chamba. Since such terms are absent from the inscriptions of Bhoṭavarman's successors, the present record appears to be a later one, and probably a spurious one. The Ṭākrī character and the use of Bhāshā throughout, combined with its external characteristics, as have already been observed, go to prove further that the present plate is a mere fabrication. Still, there is one thing for which the record may not be regarded as a forgery: it is not a grant to a Brāhman, but an ordinary deed registering the bestowal of a reward on a state servant of Kshatriya extraction for his gallantry displayed on a particular occasion—possibly for rescuing a royal member from a perilous plight. This deviation may justify all that makes the record appear a spurious document.[1]

The beneficiary in this instance is an individual called Jadhīka Aṭalā—Jadhīka being the name of his caste now known as Jadhek. The gift consisted of 15½ *lāhaḍīs* of land at Sārago and 2 *lāhaḍīs* at Guḍa, besides an annuity of Rs. 123. The villages cannot be identified. The reading of the date is uncertain so far as the number of the year is concerned. It is read as *Saṁvat* 1507, the 10th day of Māgha. This would correspond to A. D. 1450-51, whereas Bhoṭavarman is supposed to have died in A. D. 1442.[2]

Text

Seal { १ श्रीमनमहे–
२ शजी ॥ ॥

श्रीमनमहेशजी

संवत् [१५०७?] माघ प्रविष्टां १० जमी लाहडीं १५॥ (l.2) सारगो वच लाहडी २ गुडे विच होर उक्क रुपये । (l.3) १२३ बर्सा इकसादा । पुन किता एह श्री महाराज (l.4) भोटवरम जधीके अटले की निकश्यानो (ने) दा बक- (l.5) सिया चाकरी खिजमत श्री महाराजे दे हाजर क–(l.6) रणी श्रीमहाराजे दे

[1] [Although a fake, the grant must have been founded on a genuine tradition, as else it would not have been acknowledged because of its extraordinary character. In my opinion the fraud must have been committed after 1641 when the Chambā administration had to be reorganized after the occupation by the Nurpur State. The many Muslim words fit well into this time. Also Prithvī Singh's gifts to Dāi Baṭlū, who had saved his life, may have been an inspiration for it, perhaps also another grant (No. 56) to non-Brahmins, with Prithvi Singh's collaboration.—H. Goetz.]

[2] J. Hutchinson and J. Ph. Vogel, *History of the Punjab Hill States*, Vol. I, p. 295. However, see below, p. 35.

बैसे दा होवे तिनी धरमपाल- (l.7) णा जधीके अटले दे बंसेदा होवे तिनी भोगना (l.8) वाक्[1] दत मनदतं च दत पाणौ कुशोदकैः [।*] यो हरे- (l.9) त्री [त्त्री] णि दानानि स [लता] नरकं व्रजेत्[2] [॥*] १ [॥*] स्वदताप- (l.10) रदतां वा यो हरेत वसुधराम् [।*] षष्ठि वर्ष सह- (l.11) स्राणि विष्ठाया जायते क्रिमि[3] ॥[२*]॥

TRANSLATION

Seal: Homage to *śrī*-Manamaheśa!

Homage to *śrī*-Manamaheśa.

(L. 1) In the year 1507, on the 10th day of Māgha; 15½ *lāhaḍīs* of land at Sārago, 2 *lāhaḍīs* at Guḍa, and a lump sum of Rupees 123 per annum have been given away in charity. This (*charity*) the illustrious *Mahārāja* Bhoṭavarman has bestowed upon Jadhīka Aṭalā as a reward for rendering assistance in danger. He is to attend upon and look after the king as a personal servant. The descendants of the king should preserve this pious gift. The descendants of Jadhīka Aṭalā are to enjoy it.

(L. 8) (Here follow two customary verses.)

No. 5. JUNGRAR PLATE OF BHOTAVARMAN

(*Plate III*)

This well preserved plate[4] came from Jungrāṛ, a village in the Churāh *wazārat*, where it was discovered in the possession of its owner, Chanaṇ by name, a Brāhman resident of the said village. It is now preserved in the Bhuri Singh Museum at Chamba where it is enlisted as B, 9.[5] It measures 10 ¾″ wide by 8″ high. It has no handle and bears no seal. The engraving is beautifully done. The writing covers sixteen lines besides the sign manual of the royal donor, which is incised in the proper right margin.

The script of this plate provides an excellent specimen of the Śāradā or rather Devāśesha characters of the time. The signs of the letters *ch* and *ś* here may be found hardly distinguishable from each other. The language is partly Sanskrit and partly Chambyālī. The Sanskrit portion is pretty corrupt, though the style adopted in the preamble is fairly ornate.

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[1] The *Virāma* sign attached to *k* looks more like a medial *ā* or *ī*. The same is used in *t* of *Vrajet*, line 9, and in *m* of *Vasudharām*, line 10.

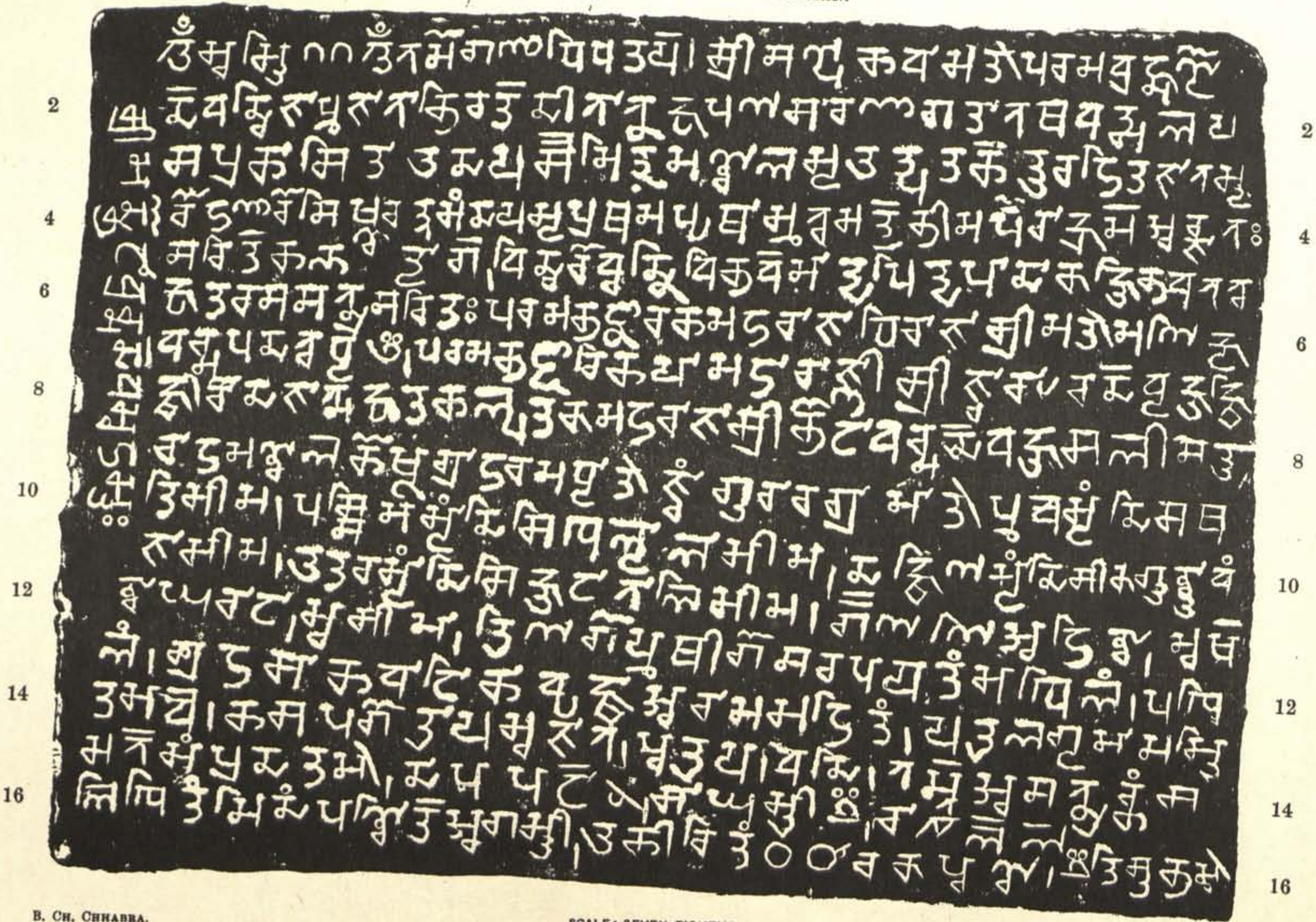
[2] For the correct reading of this verse see below, p. 178.

[3] For the correct reading of this verse see below, p. 178.

[4] Possibly No. 17 of the *APRAS, NC*, 1903-04, p. 6.

[5] In his *Catalogue of the Bhuri Singh Museum at Chamba*, Prof. Vogel gives the name of the village as Jungharār. It may, however, be noted that there is another village of this name in the Gudyāl *pargaṇā* within the Chambā *wazārat*, while that in the Churāh *wazārat* is included in the Jasaur *pargaṇā*. The difference of spelling between the two names is very small; जुंघराड़ in the case of the former; जुंगराड़ in the case of the latter which is the provenance of the present plate.

JUNGRAR PLATE OF BHOTAVARMAN.



B. CH. CHHABRA.

SCALE: SEVEN-EIGHTHS.

SURVEY OF INDIA, CALCUTTA.

REG. No. 3977 E'36-500'53.

The inscription records the gift of land at the village of Jumgurāra in the Koshṭhāgrahāra in the Chaturāha *maṇḍala* as a perpetual grant by the king Bhoṭavarman to a Brāhman called Vadi, son of Sujana, of the Kāśyapa *gotra*. The boundaries of the donated land are given, but some of the details thereof are not quite intelligible. The village Jumgurāra is obviously the same as Jungrāṛ, the find-spot of the plate, while Chaturāha *maṇḍala* refers to the Churāh *wazārat*. Koshṭhāgrahāra, which seems to be the name of the *parganā*, cannot be identified. The modern name of the *parganā* in which the village of Jungrāṛ is included, is *Jasaur* which does not appear to be a contraction of *Koshṭhāgrahāra*.

The charter is not dated, but is issued, as usual, from the city of Champaka, *i.e.*, Chamba. It mentions the names of Bhotavarman's parents: his father was Māṇikyavarman and mother Jugyaradevī.

The record was composed by one *Paṇḍit* Agasti, and was engraved by a coppersmith named Rupuṇu.

TEXT

ॐ स्वस्ति ११ ॐ नमो गणाधिपतये । श्री चण्पकवासत् परमब्रह्मण्यो (l. 2) देवाद्विजपूजनाभिरते दीनान्ध-कृपणशरणागतानथवत्सल य- (l. 3) शप्रका शिता उदयशै[ल] मित्रमण्डलस्य उत्पतकेतुरहितजनस्य (l. 4) रोहणरोचिष्णुरत्नसंद.स्य प्रथमपृथासूनुसत्ये भीम पोराक्रमे अर्जन: (l. 5) चरिते कर्ण त्यागे । विदुरो बुद्धि विभवे मातृपितृपादाभक्तिभवनन् (l. 6) कृतरमचन्द्रचरित: परमभट्टारक महाराजधिराज श्रीमत् मणिक्य (l. 7) वर्मपदनुध्यइ । परमभट्टारिकया महाराज्ञी श्रीजु.यरदेव्य कुक्षि- (l. 8) क्षीरोद जन्मकृतकल्पतरु महराज श्री-भोटवर्मदेव कुशली चतु- (l. 9) राहमण्डले कोष्ठग्राहरमध्यात् जुंगुरारग्रामात् पूर्वस्यं दिश थ (l. 10) ति सीम । पश्चिमस्यां दिषि खल्याल सीम । दक्षिणस्यां दिशी लुड्डा (डुआ?) बं- (l. 11) ज सीम । उतरस्यां दिशि कुट-नालि सीम । गैणणि अहिडा सुवे- (l. 12) डा घराट । स्वसीमा । त्रिण गोयूथी गोचरपर्यंतं मखिलं । पखि- (l. 13) लं । प्रहशाकवाटिकावृक्ष अरामसहितं य[द*]त्र लभ्यमा[न*]मस्ति (l. 14) त सर्वं । कशपगोत्राय सुजन । पुत्रय । वदिनाम्ने अचन्द्रर्कं श- (l. 15) सने संप्रदतम् । दापपटे ४ शाघस्त्रोइ । राए लेणे (l. 16) लिखितं मिदं पण्डिते अगस्ती । उकीरितं ठठार रुपुणु । इति शुभम् (l. 17) श्रीमद्भोटवर्मदेवस्वहस्त:[1]

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति । ॐ नमो गणाधिपतये । श्रीचम्पकवासकात् परमब्रह्मण्यो (l. 2) देवद्विजपूजनाभिरतो दीनान्ध-कृपणशरणागतानाथवत्सलो य- (l. 3) श:प्रकाशित उदयशैले मित्रमण्डलस्य, उत्पातकेतुरहितजनस्य (l. 4) रोहणो रोचिष्णुरत्नसंचयस्य प्रथमपृथासूनुः सत्ये भीम: पराक्रमे अर्जुन:- (l. 5) चरिते कर्णस्त्यागे विदुरो बुद्धिविभवे मातृपितृपादभक्तिभावनानु- (l. 6) कृतरामचन्द्रचरित: परमभट्टारक-महाराजाधिराज-श्रीमन्माणिक्य- (l. 7) वर्मपादानुध्यायी । परमभट्टारिका-महाराज्ञी-श्रीजुग्यरदेवी-कुक्षि- (l. 8) क्षीरोदजन्म-कृतकल्पतरुर्महाराजश्रीभोटवर्मदेव: कुशली चतु- (l. 9) राहमण्डले कोष्ठाग्रहार(?)मध्ये जुंगुरारग्रामे पूर्वस्यां-दिशि ...... (l. 12) ...स्वसीमातृणगोयूतिगोचरपर्यन्तमखिलमखि- (l. 13) लगृहशाकवाटिकावृक्षारामसहितं यदत्र लभ्यमानमस्ति (l. 14) तत्सर्वं च काश्यपगोत्राय सुजनपुत्राय वदिनाम्ने [ब्राह्मणाय] आचन्द्रार्कं शा- (l. 15) सनेन संप्रदत्तम् ।

[1] Though it means "(This is) the own hand, i.e. sign manual, of the illustrious Bhoṭavarmadeva," yet it is evidently not the actual signature of the king, since the writing of this portion is obviously by the same hand as is responsible for the writing of the grant.

TRANSLATION

(L. 1) Om. Hail! Om. Obeisance to the Lord of Gaṇas! From his residence at the glorious (*city of*) Champaka, the illustrious *Mahārāja* Bhoṭavarmadeva, who is a great patron of the Brāhmaṇas; who is devoted to worshipping gods and Brāhmaṇas; who is a refuge to the distressed, the blind, the miserable, the submissive and the forlorn; who is radiant with glory; whose habit it is to uplift his friends;[1] who is a very comet foreboding calamity to his enemies; who is the very (*mountain*) Rohaṇa with regard to his accumulation of brilliant gems; who in truthfulness is Yudhishṭhira, in strength is Bhīma, in conduct is Arjuna, in generosity is Karṇa (*and*) in exuberance of intelligence is Vidura; who in his sentiments of cordial devotion to his parents has emulated the behaviour of Rāmachandra, who meditates on the feet of (*his father*) the illustrious *Paramabhaṭṭāraka Mahārājādhirāja* Māṇikyavarman; (*and*) who is a veritable wish-yielding divine tree born of the milky ocean (*in the form*) of the womb of (*his mother*) the illustrious *Paramabhaṭṭārikā Mahārājñī* Jugyaradevī; being in good health (*issues the following order*):

(L. 8) (*The land described below*) at the village of Juṁgurāra in the Koshṭhāgrahāra (*parganā* ?) in the Chaturāha division has been donated as a perpetual grant to the Brāhman Vadi, son of Sujana, belonging to the Kāśyapa *gotra*. The boundary in the eastern direction is (*marked by*) the spot where the net for catching hawks is laid. The boundary in the western side is (*formed by*) the Khalyāla (*field*). The boundary in the southern quarter is (*marked by*) the oak tree (*named*) Ruguḍuā. The boundary on the northern side is (*marked by*) the Kuṭa brooklet. (*The donated land includes*) the Gaiṇaṇi (*and*) Ahiḍā (*fields* ?), the Mukheḍā watermill, the whole of the pasture and grazing fields (*lying*) within its bounds, all the houses, kitchen-gardens, trees, orchards, and all that is attached to it. The king is to receive four pieces of elephants' rugs and three *śāgha* (*birds* ?).

(L. 16) This has been written by *Paṇḍit* Agasti, (*and*) engraved by the coppersmith Rupuṇu. End! Prosperity!

(L. 17) The sign manual of the illustrious Bhoṭavarmadeva.

No. 6. BAKAN PLATE OF SAMGRAMAVARMAN

(*Plate IV, A*)

This plate is now kept in the Bhuri Singh Museum at Chamba, where it bears the number B, 10. It was discovered in the possession of its owner, a Brāhman named Gokal, in the Bakāṇ or Bakāṇī *parganā* within the Chamba *wazārat*. It measures 11" wide by $5\frac{3}{8}$" high, and has no handle and no seal. It was broken

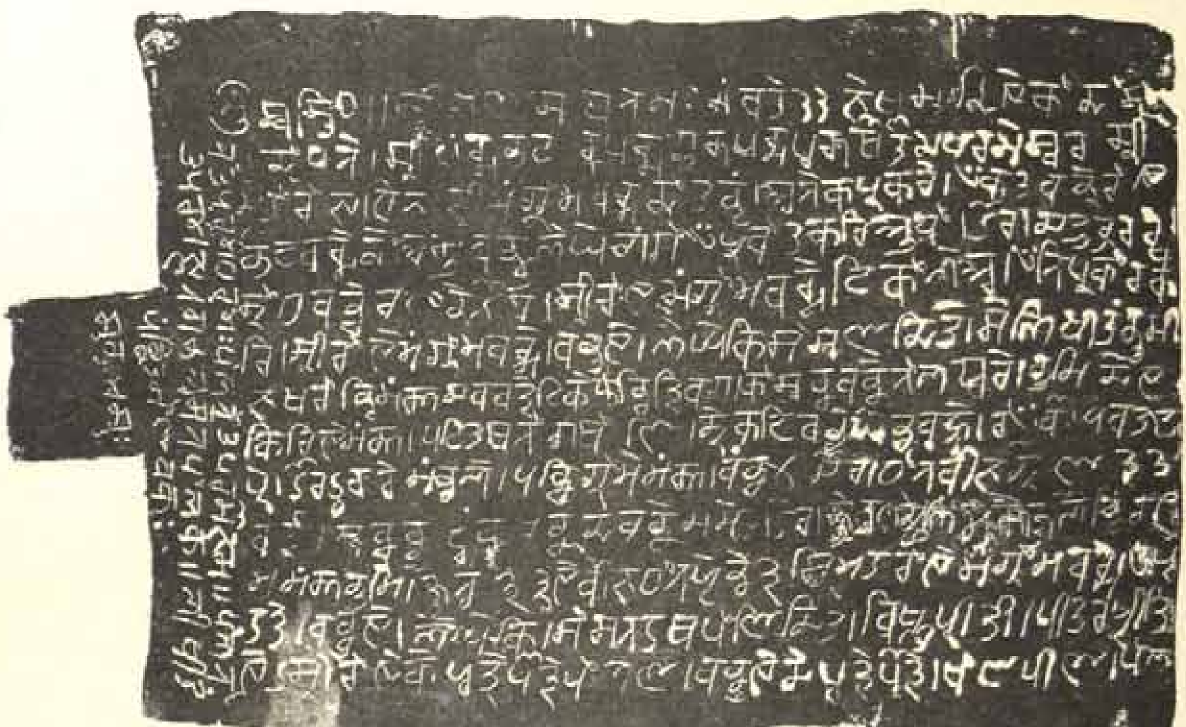
[1] The phrase *udaya-śaila mitra-maṇḍalasya* has also a secondary sense here: 'mountain from behind which rises the orb of the sun.'

A.—BAKAN PLATE OF SAMGRAMAVARMAN.



SCALE: NEARLY THREE-FOURTHS.

B.—SAMGRAMAVARMAN'S GRANT TO BADU LEGHA.



SCALE: FIVE-EIGHTHS.

B. CH. CHHABRA.
Reg. No. 3977 E'38-300'32.
SURVEY OF INDIA, CALCUTTA

into two pieces which have now been railed together so as to form one whole. In its left corner as well as in its middle, it is slightly chipped off, resulting in the complete loss of a few syllables. The plate has evidently suffered from fire, as it looks very much singed. Consequently the writing on it has for a considerable part been blurred, and cannot be made out entirely.. The engraving has been rather clumsily executed, and this adds to the obscurity.

The language, as usual, is partly Sanskrit and partly Chambyālī, abounding in mistakes. The record is dated but the reading of the date is not absolutely certain. As it is, it reads Śaka 1316, the Śāstra year 70, Monday, the new-moon day of the month of Māgha. This is irregular. The Śāstra year corresponding to Śaka 1316 should be 62 and not 70. The reading of the Śaka year in the inscription may perhaps be 1314, in which case the figure of 4 appears inverted. But the corresponding Śāstra year would again be 60 and not 70. If we accept the reading 1314 and regard 70 as a mistake for 60, the date would regularly correspond to Monday, 13th January A. D. 1393, taking the month as *pūrṇimānta*. As, however, the year A. D. 1393 falls in the reign of Bhoṭavarman's father, Māṇikyavarman, we have to presume that either the record is spurious or the date given is wrong.

As regards the object of the inscription, though much of the part containing important details has been lost, the preserved portion gives out that the inscription recorded the gift of a village called Bhiṭera, by the King Saṁgrāmavarman, to a Brāhman, named Kahnaśarman. The donated village is possibly identical with the modern Bhaṭerā in the Bakāṇī *parganā*. The record further refers to one village in the Maihla *parganā*, but it is not clear in what connection that has been referred to. Possibly some additional land was granted to the same donee, as is also indicated by a further mention of 6 *kunās* in line 11. The Maihla *parganā*, now known as Mehlā, is adjacent to the Bakāṇī *parganā*.

The writer of the grant was one *Paṇḍit* Rāma.

Text

ॐ स्वस्ति: श्री गणाधिपतये नम[:*] । शके १३१६ श्रीशस्त्रसंवत (l. 2) ७० अद्य मघमसो क्रिश्नपखें अमवस्ययं तिथु शोमवसुरे न (l. 3) शं ज त प श्री.......... ....श्रीपरमश्रीरठ शुयं: वंशप्रदी- (l. 4) पकश्रीसंग्रमवर्मदेववजयसंभ्रजे । अ[त्र] । भिटेरनम (l. 5) ग्रमं विस............ पुण तय कह्लशर्मणे ब्रमणाय.... ......(l. 6) मेतं सप्रदतं । अत्र सिमा..........॥ अ.... ....रजे (l. 7) संग्रमे..............................परगने मैह्लमंज ग्रम १ (l. 8)......................चोग शाशण दीत अत्र.................(l. 9) णा जोग कर ....होर एह्ल ब्रामण जोत (l. 10) र छडणा.................. (l. 11) भीत्रण थयी व्यशण होर कु ६ ।··· (l. 12)···छ लेष्रि ककुमलजी खण [व]ण (l. 13)···छत्यन । लिख्य पं रमे

Translation

(L. 1) Om. Hail! Obeisance to the holy Lord of Gaṇas!

In the Śaka (*year*) 1316, (*corresponding to*) the Śāstra year 70, to-day, Monday, the new moon day, in the dark fortnight of the month of Māgha, ...during

the reign of the illustrious Saṁgrāmavarmadeva, the light of the solar race, the most excellent, ... Here the village called Bhiṭera has been given ....to a Brāhman, (*named*) Kahnaśarman,...........................

(L. 6) Here the boundaries (*are as follows*): ....
.... The king Saṁgrāma............ one village in the Maihla *parganā* ......
.... The grant has been given to.......... Here ....
...... this Brāhman is exempted from .... tax ....
...... (*the land measuring*) *kunu* 6.......................................

(L.13) (*This*) has been written by *Paṇḍit* Rāma.

No. 7. SAMGRAMAVARMAN'S GRANT TO BADU LEGHA

(*Plate IV, B*)

The present owner of this plate[1] is reported to be one Baḍu[2] Gumal *alias* Chhajju of Chamba. It is a well preserved plate, only a very small bit has been chipped off from its upper right corner. It measures 7½″ high by 11″ wide excluding the handle to its left. It contains, all told, 17 lines of writing, of which lines 14-17 appear in the left margin, the last two being short lines.

The language is Bhāshā except in the first three lines where it is intended to be Sanskrit, but it is awfully corrupt.

The inscription records five gifts of land, to one and the same individual, made on different occasions, but apparently confirmed and registered on the last occasion when the charter was issued. This last occasion was an *udyāpana* on the 11th day of the bright fortnight of the month of Jyeshṭha in the year 22. The year in all probability is referable to the Śāstra reckoning and hence may be equated with A. D. 1446. Since, however, the week-day is not specified, the given date cannot be verified. As it is, it corresponds to Sunday, 5th June, A.D. 1446. The aforementioned *tithi* in the month of Jyeshṭha is known in the Punjab as *Nirjalā Ekādaśī* and on that date every pious Hindu is supposed to keep fast and perform charities. The term *udyāpana* denotes 'successful termination of a fast.' It follows, therefore, that the royal donor, Saṁgrāmavarman, must have observed fast on that *Nirjalā Ekādaśī* day and made gifts at the time of breaking his fast. The grantee is the priest called Baḍu Leghā.

Three of the other occasions of the donations are definitely stated in the record. They are : first, when Baḍu Leghā had carried the bone-remains of Saṁgrāmavarman's father Bhoṭavarman to Hardwar (Haridvāra) for immersing them there in the Ganges ; second, when Saṁgrāmavarman had performed the fourth annual *śrāddha*[3] of his father ; and third, when Saṁgrāmavarman was anointed king.

[1] No. 18 of the *APRAS, NC*, 1903-04, p. 6.

[2] Sanskrit *baṭu*.

[3] Pa[n]dit Thakur Das informed me that this is what among his people is called *śuddha śrāddha*, a term which is actually met with in a later record (No. 35). Any *śrāddha* performed before the fourth year after the demise of the person concerned is regarded *aśuddha*. The reason for this is shown in the fact that no high class Brāhm[a]ṇ participate in an *aśuddha śrāddha*, that function being left to a particular section of the community known as *Achārjis* (Skt. *āchāryas*) who take part in obsequies as well.

The details of the gifts are as follows: a large tripartite field of wet land, known as Batreṭikā, in the village of Jakharāḍi; two fields, called Paṭi and Nāgathāṇi, at Kiriā; four plots of land at Paḍi in the Hubār *parganā*; one *kunu* of land at Chheṇi; and three *kunus* of land at Kuloḍi.

Of the localities mentioned, Jakharāḍi is identical with the modern Jukhrāḍi in the Panjlā *parganā* of the Chamba *wazārat*. Kiriā is now called Kirīhā and is in the same *parganā* of Panjlā. Paḍi is probably a mistake for Sapaḍi or Sapaḍī, which village is in the Hubār *parganā* of the Bhaṭṭiyāt *wazārat*, while Chuḍūḍū in the same *parganā* is at present known as Chaḍūrū. The other localities could not be identified.

From the mention of the fourth annual *śrāddha* of Bhoṭavarman in this inscription, Prof. Vogel has concluded that Bhoṭavarman died in A. D. 1442.[1] This is correct only if the *śrāddha* was performed in the very *Śāstra* year 22 when this charter was issued. Apparently the inscription refers to the *śrāddha* as an event which was then past though we cannot ascertain the exact extent of its priority.

TEXT

ॐ स्वस्ति १ ॥ श्रीगणशय नमः संवत् २२ जेष्ठ सुदि एकाद[स्यां] (l. 2) उद्यापने । श्रीपर्मभटकं पर्मंगुरु पर्मपुरुषोत्तम परमेस्वर श्री- (l. 3) महाराजाधि[रा]ज । श्रीसंग्रामवर्मं दातव्यं । अनेक प्रकरे । इकत बडे राए (l. 4) भोटवर्में दे । वस्त बडु लेघे गंगा इ प्रवाह् करि आया । होर । चतुर वर्षे (l. 5) श्राब बडे रा[ए] दे होय । श्रीराए संग्रामवर्में टिका लेअ । इनि प्रकार क- (l. 6) रि । श्रीराए संग्रामवर्में । बडुए । लेदे कि शाशण दिते । शे लिखीतं भुमी (l. 7) जखराडि मंझ चब बत्रेटिके [व]डि त्रिवग । कास्वड बडे नाल ख्वरे । भुमि दोए (l. 8) किरिए मंझ । पटि तथा नागथाणि । द्रेकटि बड घोड बुह्ले । रइकोघ बत उ- (l. 9) प्रे । होर हुबरे मंडले । पडि ग्रामे मंझ । बंड ४ चोर । धानबीज द्रोण ३२ (l. 10) बत्री । [चुडू]डू टुंड खड द बडे समेत । होर । कुनु १ अलि मंझे कुलोडि ग्रा- (l. 11) म मंझ भुमि । कुनु ३ त्रए बीज धान प्येंडे ३ श्रीमहराए संग्रामवर्में उप्र- (l. 12) हत बडुए लेघे कि शाशन हथपाणि दित । विश्ण्णु प्रीती । पीतर प्रीति । (l. 13) एह श्रीराए के पुत्रे पोत्रे पालण । बडुए दं पुत्रे पोत्रे । खाण पीण । पाल- (l. 14) नत परमो धर्मः पालनात परमो जस ॥ पाल्ना- (l. 15) त परमो ज्ञानं गरुअशेन पालक[3] ॥ लीखीतं (l. 16) पंडित माणवकः (l. 17) शुभमस्तु

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ संवत् २२ ज्येष्ठ शु० दि० एकादश्याम् (l. 2) उद्यापने श्रीपरमभट्टारक-परमगुरु-परमपुरुषोत्तम-परमेश्वर-श्री-( ) महाराजाधिराज-श्रीसंग्रामवर्म-दातव्यमनेकप्रकारे

TRANSLATION

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the (*Śāstra*) year 22, in the month of Jyeshṭha, on the 11th day of the bright fortnight on the occasion

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[1] *History of the Panjab Hill States*, Vol. I, p. 295.
[2] The letter *v* here seems to be double.
[3] For the correct reading of this verse see below, p. 177.

of the *Udyāpana*, (*are recorded*) the gifts (*made*) on various occasions by the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Parameśvara* Saṁgrāmavarman, who is highly venerable (*and*) pre-eminent among men :—

(L. 3) Firstly, Baḍu Leghā took the bone-remains of the late king Bhoṭavarman to the Ganges and immersed them there ; secondly, during the fourth year, the *śrāddha* ceremony of the late king was performed ; (*and lastly*) the anointing of the illustrious king Saṁgrāmavarman took place. On these occasions, the illustrious king Saṁgrāmavarman made grants to Baḍu Leghā. They are recorded (*here*): (*one*) extensive tripartite field of wet land, (*called*) Batreṭikā, inwards from the large brook (*named*) Kāśvaḍa, in (*the village of*) Jakharāḍi; two fields at Kiriā, (*called*) Paṭi and Nāgathāṇi, (*lying*) below the large rock of Drekaṭi (*and*) above the path of Raikogha ; and 4, four, parcels (*of land, where*) 32, thirty-two, *droṇas* of paddy-seed (*can be sown*), including the *pīpal* tree on the Tuṁḍa stream near Chuḍūḍū, at the village of Paḍi in the Hubār *parganā* ; and 1 *kunu* (*of land*) at Ali ; (*and*) three *kunus* of land, (*where*) 3 *peḍas* of paddy-seed (*can be sown*), at the village of Kuloḍi, have been given by the illustrious *Mahārāja* Saṁgrāmavarman to the priest (*purohita*) Baḍu Leghā as a *hastodaka* grant out of devotion to Vishṇu (*as well as to*) the forbears.

(L. 13) This (*gift*) is to be preserved by the king's descendants (*and*) to be enjoyed by the Baḍu's descendants.

(Then follows one customary stanza.)

(L. 15) (*This*) has been written by *Paṇḍit* Māṇavaka.

(L. 17) May there be prosperity !

No. 8. MINDHA PLATE OF SAMGRAMAVARAMAN

(*Plate V, A*)

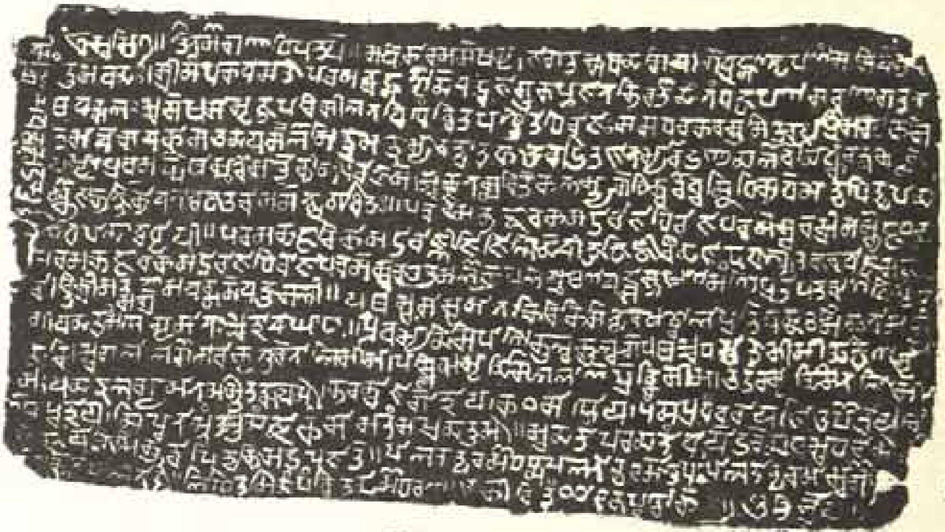
As recorded by Dr. Vogel,[1] the last owner of this plate was a Brāhman, Siv Karṇ by name, in the village of Miṇḍhā of the Panjlā *parganā*, on whose death the grant lapsed. The plate is now deposited in the Bhuri Singh Museum at Chamba, where it bears the number B, 11. It measures 6½" high by 12½" wide, and is in a good state of preservation, except that its handle is broken off and corners are somewhat damaged. The writing on it covers sixteen lines, of which the last, containing only the subscription, appears in the left margin.

The record is couched in Sanskrit throughout. The composition does show a number of mistakes, but on the whole it is much less faulty than that of any of the foregoing inscriptions.

Its object is to register the gift, by *P. M. P.* Saṁgrāmavarman, of a village called Miṁḍha, included in the Kirikiśindara *maṇḍala*, as a perpetual grant to a Brāhman named Chipu, son of Rāśi and grandson of Jiu, belonging to the

[1] *Catalogue of the Bhuri Singh Museum at* [illegible] p. No. B, 11.

A.—Mindha Plate of Samgramavarman.



SCALE: ONE-HALF.

B.—Uham Plate of Anandavarman.



(From Photograph).

B. Ch. Chhabra.
Reg. No. 3372 E'36-500'34.

Survey of India, Calcutta.

Bhāradvāja *gotra* with the five-fold *pravara* and to the Kaṭha *śākhā*. The record is not dated.

The granted village is the present Miṇḍhā in the Panjlā *pargaṇā*, while Kirikiśindara is identical with Kiriā of the preceding inscription and is now known as Karīhā. This village was formerly the headquarters of a separate *pargaṇā*, having the name Kirikiśindara or simply Kiriā, but now that *pargaṇā* forms a part of the Panjlā *pargaṇā* within which Kirīhā is a village. Mugalā, a boundary village, retains its name to this day and is also in the Panjlā *pargaṇā*.

The writer of the grant was one *Paṇḍit* Dāmodara, while it was engraved by a copper-smith, named Rupuṇuka.

This inscription informs us that king Saṁgrāmavarman's mother was *Paramabhaṭṭārikā Mahārājñī* Jijilidevī, and his father *P. M. P.* Bhoṭavarman.

Text

ॐ[1] स्वस्ति १ ।। ॐ नमो गणाधिपतये ।। सर्वकारमशेषस्य । जगतस्सर्वंद(दा) शिवं । गोब्र(ब्रा)ह्म[णनृ]
पाणं(णां) च । शिवं [भव-] (l. 2) तु सर्वंदः(दा)[2] । श्रीचंपकवास(सा)त् परमब्रह्मण्यो देवद्विजगुरुपूजन(ना)-
भिरतो दीनं(नां) धकृपणशरणागत(ता)न(ना)-(l. 3) थवसं(त्स)लः अशेषशास्या(स्त्रा)र्थपरिशीलनवि-
खंडितपण्डिताधिराजः शशधरकरशुचितरय[शः*]प्रो(प्र)सर[प्र]काशि-(l.) तसर्वांश(शा)वकाश उदयशैलो मित्रम
[ण्ड][ल*]स्य उत्पातकेतुरहितजनस्य रोहणाचलो रोचिष्णुरत्नसञ्च- (l. 5). यस्य ।[3] प्रयमप्पा(पृ)थासूनु
[:*]]सत्ये भीम[:*]पराक्रमे ।[3] अर्जुनश्चरिते कर्णस्त्य(स्त्या)गे विदुरो बुद्धिविभवे मातृपितृपादा- (l. 6)
म्भोजभक्तिभावनानुकृतरामचन्द्रचरितः ।।[3] परमभट्टारकमहाराज(जा)धिराजपरमेश्वर श्रीमद्भोट्टवर्म-
(l. 7) देवपादानुध्यायी ।।[3] परमभट्टारिकामहाराज्ञीजिजिलिदेवीकुक्षिक्षीरोदज[न्मकल्प] ।[3] तरुर(रि) वार्थं
(र्थि) सार्थं[स्य*] (l. 8) परमभट्टारकमहाराज(जा)धिराजपरमेश्वर उत(त्त)मलोकप(पा)लभूषणवङ्श
(वंश) भूषणमणि [:*] प्रतापतरण(णिः) विख्यात- (l. 9) कीर्ति [:*] श्रीमत्संग्रामवर्मदेव [:*] कुशली ।।
यथा स्वशास्यमानः(न) किरिकिशिन्दरमण्डला(ल) प्रतिवद्धः(बद्ध) मिंढनाम भू- (l. 10) मी यदत्त संलग्यमानः
अत्रावघाटा[:] ।। पूर्वस्यां दिशि पाणि भुलुभुलु गोपथश्च पश्चात् सोमा । दक्षिणस्यां (l. 11) दिसि मुगलाल
गोचराभ्यन्तरे नालि सीमा । पश्चिमस्या दिशि ललाणे प्रेडी सीम । उतरस्य दिशि नलि सी (l. 12) म । यदत्र लग्य-
मानमस्ति तत्सर्वम् । भरद्वाजगोत्राय । कठशाखाय । पंचप्रवर[4]राय जिउपोत्राय । रा- (l. 13) शिपुत्राय । चिपु
नाम्नं(म्ने) अ(आ) चंद्राकं(र्कं) शासनं स(सं) प्रदत्तम् ।। स्वदतां परदतां वा । यो हरेच वसुधराम् । [स]
(l. 14) [विष्ठा]या क्रिमि भूत्वा पितृभि सह पजते[5] ।। पालनत्परमो धर्मं पलनात्परमोतपः पालनात्परमा
स्वर्गो [ग-] (l. 15) [रीय]स्तेन पालनात्[6] ।। लिखितमिदं पंडित दामोधरण । उकीरितं ठठार रूपुणुकेन ।।
इति श्रेय ।। (l. 16) [श्री]संग्रामवर्मस्वहस्तः[7]

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1 This is denoted by a symbol, while the same is expressed by its proper sign before *namo Ganādhipataye* in this very line.

2 This verse is also found in a Chálukya record, see *SII*, Vol. I, p. 39, text line 1.

3 This mark of punctuation is not necessary.

4 This *ra* is superfluous. Read *pamcha-pravarāya*.

5 For the correct reading of this verse se below, p. 178.

6 For the correct reading of this verse see below, p. 177.

7 The remarks made above (p. 31, n. 1) in the case of Bhoṭavarman apply here as well.

Translation

(L. 1) Om. Hail! Om. Obeisance to the Lord of Gaṇas! Let there be prosperity of all kinds forever to the whole world, prosperity forever to cows, Brāhmaṇas and princes!

(L. 2) From his residence at the glorious (*city of*) Champaka, the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Parameśvara* Saṅgrāmavarmadeva, who is a great patron of Brāhmaṇas; who is devoted to worshipping gods, Brāhmaṇas and elderly persons; who is a friend to the distressed, the blind, the miserable, the submissive and the forlorn; who has discomfited the best among the learned in discussing all the *śāstras*; who has illumined the entire space with the effusion of his glory as exceedingly bright as moonbeams; whose habit it is to uplift his friends[1]; who is a very comet foreboding calamity to his enemies; who is the very mountain Rohaṇa with regard to his accumulation of brilliant gems; who in truthfulness is Yudhishṭhira, in strength is Bhīma, in conduct is Arjuna, in generosity is Karṇa (*and*) in exuberance of intelligence is Vidura; who in his sentiments of devotion to his parents has emulated the behaviour of Rāmachandra; who is a foremost guardian of the world; who is an ornament of the lineage of Mūshaṇa; whose fame is widespread; who meditates on the feet of (*his father*) the illustrious *P.M.P.* Bhoṭavarmadeva; (*and*) who is to the needy folk a veritable wish-yielding divine tree born of the milky ocean (*in the form*) of the womb of (*his mother*) *Paramabhaṭṭārikā Mahārājñī* Jijilidevī; being in good health (*issues the following order*):

(L. 9) "The land named Miṁḍha included in the Kirikiśindara division of his kingdom has been donated as a perpetual grant to Chipu, son of Rāśi, grandson of Jiu, of the Bhāradvāja *gotra*, the Kaṭha *śākhā* and the fivefold *pravara*. The boundaries hereof are: In the eastern direction the boundary is marked by the Bhulubhulu spring and the cattle-track running behind. In the southern side, the brooklet within the pasture-land of Mugalā forms the limit. In the western quarter the boundary is marked by the Lalāṇa descent. In the northern direction the brooklet forms the boundary. All that is attached to this (*land*) is included in the grant."

(L. 13) (Here follow two customary verses.)

(L. 15) This has been written by *Paṇḍit* Dāmodara, (*and*) engraved by the copper-smith Rupuṇuka. End! Blessings!

(L. 16) The sign-manual of the illustrious Saṁgrāmavarman!

No. 9. UHAM PLATE OF ANANDAVARMAN

(*Plate V, B*)

This plate[2] is said to have been discovered in the possession of a Brāhman named Atrā at the village of Uhāṁ[3] in the Mehlā *parganā* of the Chamba *wazārat*, and is

[1] The phrase *udaya-śailo mitra-maṇḍalasya* has also a secondary sense here: 'mountain from behind which rises the orb of the sun.'

[2] No. B, 12 of the *Catalogue*.

[3] In the list of villages at my disposal there is no village of the name of Uhāṁ in the Mehlā *parganā*, but there is one called Uṭāṇ and possibly this is what is meant.

now kept in the Bhuri Singh Museum at Chamba. The plate is in a good state of preservation. It has a handle on its left and measures 6″ high by 7¼″ wide excluding the handle. The engraving is done in dots and on account of that it is not very clear. Consequently the reading at several places remains doubtful. The writing covers eighteen lines in all, of which lines 12-15 run inversely in the top margin, while lines 16-18 appear in the left margin; line 15 consists of only two syllables. In the left top corner of the plate there is engraved a seal in the form of a rosette, which bears a legend in its centre in Nāgarī characters, reading '*Śrī-Ānaṁdavarma ā.*'

The language of the record is partly Sanskrit and partly Chambyālī and the composition is very faulty.

The inscription refers itself to the reign of *P.M.* Ānandavarmadeva and records his gift of a village named Uṁha in the Maihla *maṇḍala* to a Brāhman called Malukaśarman, of the Śāṇḍilya *gotra*. The boundary-limits are well-defined.

The composer of the record was one *Paṇḍit* Beduṇā of the Gautama *gotra*, while it was evidently written on the plate by one *Mehatā* Makhaṇa.

The date of the document is mentioned in lines 1-2. It has been read as Śāstra year 57, Śaka 14 [0*]2, the twelfth day of the bright fortnight of the month of Kārttika. In the catalogue of the Bhuri Singh Museum, Dr. Vogel gives the Śaka year as 1403. In fact, as is clear from his manuscript with me, he read the figures as *1423* and corrected it into *1403*. Obviously he thought that the third figure namely *2*, was wrongly written instead of a zero by the scribe, since by calculation Śaka 1403 rightly corresponds to Śāstra 57. According to my reading, however, we have only *142*; what Dr. Vogel read as *3* after that is in reality an initial *a*. I, therefore, think that the scribe omitted the zero altogether and that the intended number was 1402. In this case we may take it to refer to the expired Śaka year and not to the current. Anyway, the week-day having not been specified, the date is not verifiable. As it is, it corresponds to Saturday, 3rd November, A. D. 1481.

As regards the localities, the donated village Uṁha is identical with the present Uhāṁ or Uṭāṇ situated on the left bank of the Rāvi above Mehlā, the headquarters of the *parganā* of the same name, which is mentioned in the inscription as Maihla *maṇḍala*. The mountain-pass stated to be in the east of the gift village refers to the neck, near the village Dāḍuī, through which the road from Mehlā to Bakāṇ and Basu passes. The brooklet of Śakalā is now known as Sakāli, while the sacred foot-prints of Mehlā refer to a pillar bearing foot-prints of the goddess Jalamukhī or Jālapādevī under which name she is now known and worshipped at Mehlā.[1] The river spoken of in the north is no doubt the Rāvi.

[1] For a note on footprint pillars in Chamba, see *Panjab States Gazetteers*, Vol. XXIIA, *Chamba State*, pp. 48-49.

TEXT

Seal { १ श्रीआ–
 २ नंदवर्म
 ३ आ[ज्ञा*] }

ॐ स्वस्ति: श्रीशस्त्र सवत ५७ श्रीशलिवहनशके १४[०*]२ अ- (l. 2) द्य कर्तिकमसे शुक्ले पक्षे द्वदश्ययं तिथौ। श्रीचंपुक: (l. 3) पुरिवस्तव्य श्रो: पर्मदेवत लक्षमीनरयण। पर्म गुरु: (l. 4) पर्मश्रेष्ठ: श्रीसुर्यवंश-प्रदिपक ।। श्रीचक्रवर्ति श्री। पर्मभ- (l. 5) ट्टर्क श्रीमह्रजधिरज श्रीअनन्दवर्मदेवविजयसंम्रजे (l. 6) अत्र कृष्णप्रीतए स्वघक्षर्थे मैह्लमंडले। उंह् नमनेग्रमं (l. 7) शन्डील गोत्रय गणीतस मलुकशर्मणे ब्रह्मणय द- (l. 8) त्तमहं। तत्र सीमां। पुर्व दिश केले तढ उरे तशुनिधर (l. 9) गलु दखण दिश गोरणीर पण्यार तथ चौर। पछम (l. 10) दिश. मेह्ले र पदुक तथ बड टोल़। तथा शकले री नल़ी। (l. 11) उ[त्त*]र दिश नेए धुरे धुर। एह सीम प्रमण करि। गणी (l.12) जोग दिति जे अगर इह्ले रे पुत्र पोत्र भोन तीह्ल खणी भोगणी (l. 13) इश ग्राए द कर [दप?]श्रीदेवणे बगसी श्रीमत ज–(l. 14) लमुखो री तथ श्रीदेबण री अग्यए मेहते मखणे (l. 15) लिख्य (l. 16) पलनत पर्मो धर्म। पलनत पर्मो ‸स। पल– (l. 17) नत पर्मो स्वगो। गरीयश्यन पलएत ।।[1] (l. 18) लिखीतमिदं पंडित गोतम बे[दु]णा। शुभ

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति। श्रीशास्त्रसंवत् ५७ श्रीशालिवाहनशाके १४०२ अ-(l. 2) द्य कार्तिकमासे शुक्ले पक्षे द्वादश्यां तिथौ। श्री चम्पक- (l. 3) पुरिवास्तव्य-श्रीपरमदेवतालक्ष्मीनारायण-परमगुरु- (l. 4) परमश्रेष्ठ-श्रीसूर्यवंशप्रदीपक-श्रीचक्रवर्ति-श्रीपरमभ- (5) ट्टारक-श्रीमहाराजाधिराज-श्रीआनन्दवर्मदेवविजयसाम्राज्ये (l. 6) अत्र कृष्णप्रीतये स्वाघक्षयार्थे मैह्लमण्डले उंह्नामग्रामः (l. 7) शाण्डिल्यगोत्राय गणितज्ञाय (?) मलुकशर्मणे ब्राह्मणाय द- (l. 8) त्तः। तत्र सीमाः

TRANSLATION

SEAL: (*This is*) the order of the illustrious Ānandavarman.

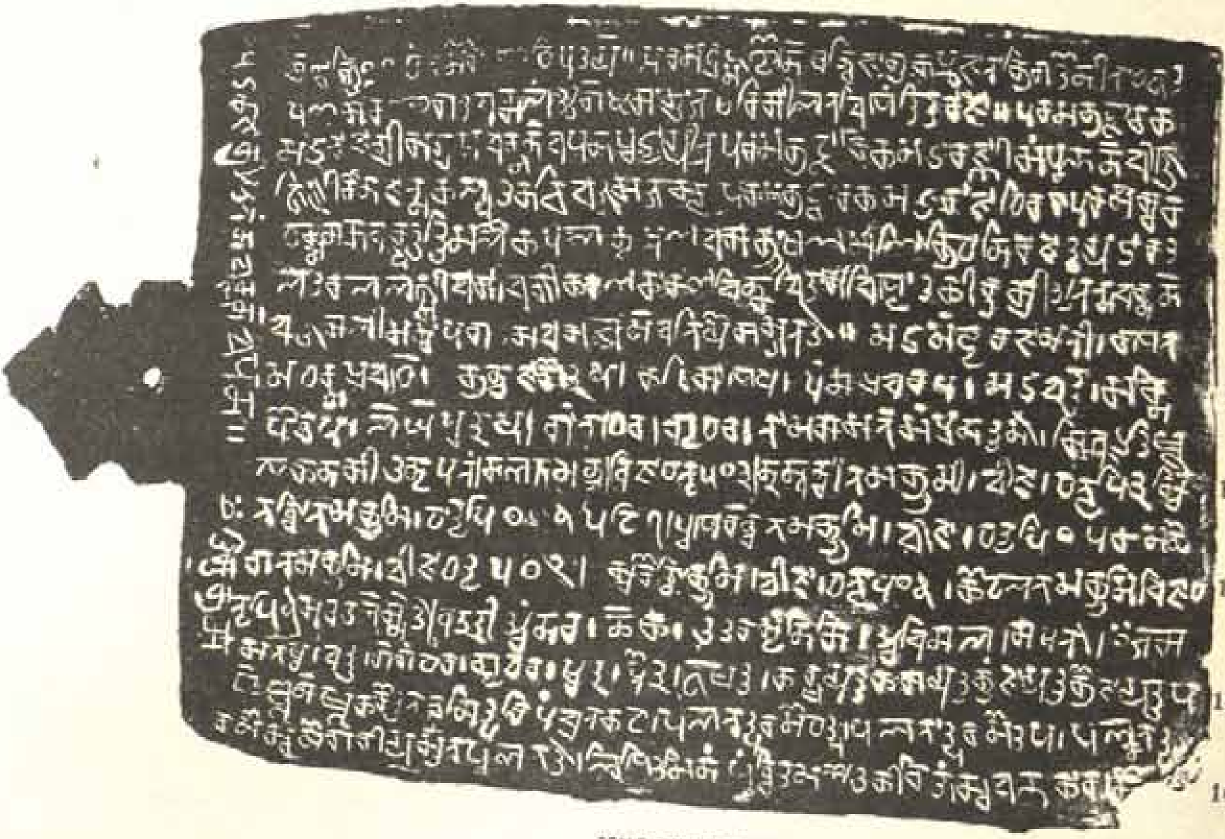
(L. 1) Om. Hail! In the glorious *Śāstra* year 57, (*corresponding to*) the glorious Śālivāhana Śaka year 1402, this twelfth day of the bright fortnight in the month of Kārttika; during the victorious reign of the illustrious *Paramabhaṭṭāraka Mahārājādhirāja* Ānandavarmadeva, in residence at the splendid city of Champaka, who is (*a devotee of*) the illustrious supreme divinity Lakshmī-Nārāyaṇa; who is highly venerable; who is pre-eminent; who is an ornament of the excellent Solar race; (*and*) who is a paramount ruler!

(L. 6) Here, out of devotion to Kṛishṇa, for the annihilation of his own sins, the village named Uṃha in the Maihla *parganā* has been given to the Brāhman Malukaśarman, the astronomer (?), of the Śāṇḍilya *gotra*.

(L. 8) The boundaries thereof are :—In the eastern direction inwards from..... ......the pass of the Taśuni (?) range. In the southern side are the fountain of Goraṇī and the terrace. In the west are the sacred footprints of Mehlā as well as

[1] For the correct reading of this verse see below, p. 177.

A.—Chamba Plate of Anandavarman.



SCALE: THREE-FOURTHS.

B.—Ghuretha Plate of Ganesavarman; Saka 1434.



SCALE: ACTUAL SIZE.

the large boulder and the brooklet of Śakalā. On the north (*the boundary*) runs alongside the river (Rāvi). With the boundaries thus defined, (*the land*) has been given to the astronomer. In future his sons and grandsons are to enjoy it. The king has exempted this village from all taxes.

(L. 13) (*This*) has been written by the *Mehatā* Makhaṇa by the order of the goddess Jalamukhī and the king.

(L. 16) (Here follows one customary verse.)

(L. 18) This has been written by the *Paṇḍit* Beduṇā of the Gautama (*gotra*).

No. 10. CHAMBA PLATE OF ANANDAVARMAN

(*Plate VI, A*)

This plate[1] was in the possession of one *Baḍu* Chhajju at Chamba. It is fairly well preserved, except that a small bit from its lower right corner has chipped off, resulting in the loss of two or three letters. It has a handle to its left with a hole pierced in its centre. The engraving is rather poorly executed on account of which some portions of the text are not clear. The writing covers seventeen lines in all, of which the last line appears in the left margin.

The language of the record is incorrect Sanskrit mixed with Chambyālī.

Its object is to register the gift of several parcels of land by king Ānandavarman to two Brāhmans of the Bhāradvāja *gotra*, Gaṅgādhara and Gayādhara by name. The donees are brothers, the names of their father and grandfather respectively being Leghā and Sarmi. Their father, Leghā, is possibly identical with the donee in one of Saṁgrāmavarman's grants, namely in No. 7 above. The record is not dated, but the occasion of the gift is stated to be the *udyāpana* of an *ekādaśī* (*vrata*) when there was also a *Śiva-Pratishṭhā*. It is not clear what this latter ceremony refers to. In some inscriptions from Chamba the term *pratishṭhā* is employed also in the sense of 'a ceremony performed on the completion of repairs to a temple.' Thus, in the present instance, the *Śiva-pratishṭhā* means either 'installation of *śiva-liṅga*' or 'completion of repairs to a Śiva temple.' No village is mentioned in the document. Only the names of the different fields donated occur, which cannot be identified.

We learn from this record that Ānandavarman's father was Saṁgrāmavarman and mother *Paramabhaṭṭārikā Mahārājñī* Sampūrṇadevī.

The writer of the inscription was one *Paṇḍit* Maṇo, while it was incised by a goldsmith whose name is not preserved.

TEXT

ॐ स्वस्ति ११ ॐ नमो गणाधिपतये ।। परमब्रह्मण्यो देवद्विजगुरुपूजनाभिगतो दीनाथ....त–(l. 2) पण शरणागतवत्सल अशेषशास्तार्थं परिशीलनविखंतितराज परमभट्टारक (l. 3) महाराजश्रीसग्रम–वर्मदेवपदपु[ध्या]यी[:।] परमभट्टारिक महराज्ञी संपूणंदेवी कु- (l. 4) क्षिक्षीरोदजन्मकल्पतरुरिवर्यसर्वस्य

[1] No. 19 of the *APRAS,NC*, 1903-04, p. 6.

परमभट्टारक महराजाधिर[ज] परमेश्वर । (l. 5) धर्मचक्रवर्युत्तिमलोकपल मूषणवशभूवणमणि भिषदि– राजतुयंहारत- (l. 6) लतरल लक्ष्मीवशीकरणकारणविडबितास विख्यातकीर्तं श्रीआनन्दवर्मदे- (l. 7) व: कुशली समुपगत सवं [सरमेरनियों श?] स्थनत् ॥ मट्टमंट्टरजमनी । रएंन (l. 8) मघमंत्र [भ्य?]ठे । भडज गोत्रय । कटिशाखय । पंच प्रवरय । महंवृत्त । सर्मि- (l. 9) पोत्रय । लेघे पुत्राय । गंगाघर । ग्यघर। नाम शसने संप्रदत्तम् । शिव प्रतिष्ठ । (l. 10) एकदशी उद्यापनं । दल नम भू । विज धन्य प १३ । व्रदुडा । नम भूमी । बीज । धन्य पि ३ द्वि- (l. 11) न डा (डिया?) नम भुमि । धान्य पिठ [५]४ पटि ७ । पुखरेड नम भूमि । बीज । धन्य पिठ ५४ मदो- (l. 12) ग नम भूमि । बीज धन्य पठ ९ । सुरोडि भूमि । बीज । धन्य पठ ६ । कोटलनम भूमि विज ध- (l. 13) न्य पि ६ सर उले स्मेत् । वत त्री अंदर । छेक । उतरस्यं दिशि । अविचल । मखत् । इजश (l. 14) मनखु । व[तु] गेगंघर । ग्यघर । पुत्र । पोत्र । कृषतु । कर्षयतु कशयतु भुंजयतु भोजयतु प(य)- (l. 15) थेष्ट- मेष्ट करोतु नन्यचित्परिपं[थ]न क[र्या] पलनत्परमोघर्म । पलनात्परभोतप । प[ल]नत्प- (l. 16) रमो स्वधो गरीयस्तेन पलनत्[1] । लिखितमिदं पंडित मणो उकीरितं सुवर्णकार [दो......] (l. 17) [म]ह[रा]ज श्री- अनंदवर्मदेवपद ॥ इत शुभम[2]

Corrected Reading of Sanskrit Portion

ॐ स्वस्ति ॥ ॐ नमो गणाधिपतये ॥ परमब्रह्मण्यो देवद्विजगुरुजनाभिरतो दीनांधकृ- (l. 2) पणशरणा- गतवत्सल:, अशेषशास्त्रार्थपरिशीलनविखण्डितपण्डितराज: परमभट्टारक- (l. 3) महाराजश्रीसंग्रामवर्मदेवपादा– नुध्यायी परमभट्टारिका महाराज्ञीसंपूर्ण देवी कु- (l. 4) क्षिक्षीरोदजन्मकल्पतरुरिवार्थिसार्थस्य परमभट्टारकम- हाराजाधिराजपरमेश्वर- (l. 5) धर्मचक्रवर्त्युत्तमलोकपालो मूषणवंशभूषणमणिस्तदभिधराजान्वयहारत- (l. 6) रलातरललक्ष्मीवशीकरणो रणविद्रावितासमो विख्यातकीर्ति: श्रीआनन्दवर्म दे- (l. 7) व: कुशली··· (l. 8) ······भारद्वाजगोत्राभ्यां कठशाखाभ्यां पंचप्रवराभ्यां महावृत्तशर्मि- (l. 9) पौत्राभ्यांलेधापुत्राभ्यां गंगाधरगयाधर- नामभ्यां शासनेन संप्रदत्तं शिवप्रतिष्ठाया- (l. 10) मेकादश्युद्यापने ...... (l. 14) ......गंगाधरगयाधरयो: पुत्रपौत्रा: कृषन्तु कर्षयन्तु भुन्जतां भोजयन्तु य- (l. 15) थेष्ठं कुर्वन्तु, न केनचित्परिपन्थना कार्या

Translation

(L. 1) Om. Hail! Obeisance to the Lord of Gaṇas! The illustrious *Paramabhaṭṭāraka Mahārājādhirāja Parameśvara* Ānandavarman, who is a patron of Brāhmaṇas; who is devoted to worshipping gods, Brāhmaṇas and elderly people; who is a friend to the distressed, the blind, the miserable and the submissive; who has discomfited the best among the learned in discussing all the *śāstras*; who meditates on the feet of (*his father*) the illustrious *Paramabhaṭṭāraka Mahārāja* Saṁgrāmavarmadeva, who is to the needy folk like a wish-yielding tree born of the milky ocean (*in the form*) of the womb of (*his mother*) *Paramabhaṭṭārikā Mahārājnī* Sampūrṇadevī; who is a righteous sovereign; who is an ornament to the lineage of Mūshaṇa; who is a stabilizer of the 'fortune of the royal family of that (*i.e.* Mūshaṇa) name—fortune which is fickle as the sparkling of a pearl-necklace;[3] who has put his enemies to flight in the battle; (*and*) whose fame is widespread; being in good health,............

[1] For the correct reading of this verse see below, p. 177.

[2] This last letter was first engraved as *śa* which was later corrected into *ma*, meant to be *m*.

[3] *Hāra-taralā*. Possibly *taralā* in this compound is used as a synonym of *chañchalā* in the sense of 'lightning.' In that case we may translate the passage as follows:—'which is fickle as (*the sparkling of*) a necklace and lightning.'

(L. 8) The gift (*of the lands described below*) has been made by means of a charter to (*the Brāhmans*) named Gaṅgādhara and Gayādhara, sons of Leghā, grandsons of the priest Sarmi, of the Bhāradvāja *gotra*, the Kaṭha *śākhā* (*and*) the fivefold *pravara*, on the occasion of the consecration of Śiva and of the *Ekādaśī udyāpana*.

(L. 10) The land called Dala, (*measuring*) 13 *piḍas* of paddy-seed; the land named Draduḍā, (*measuring*) 3 *piḍas* of paddy-seed; the land called Dvinaḍi, (*measuring*) 54 *piṭhas* of paddy-seed, (*consisting of*) seven plots; the land called Pukhareḍa, (*measuring*) 54 *piṭhas* of paddy-seed; the land named Madoga, (*measuring*) 9 *paṭhas* of paddy-seed, the land (*named*) Suroḍi, (*measuring*) 6 *paṭhas* of paddy-seed; the land named Koṭla, (*measuring*) 6 *piṭhas* of paddy-seed; including Saraülā; bounded (*on three sides*) by three paths (*and*) on the north by a parapet.

(L. 13) (*The following are the witnesses* :—) Avichala, Makhan, Ijaśa (*and*) Manakhu. The descendants of the *Baḍus* Gaṅgādhara and Gayādhara may till, cause (*others*) to till, enjoy and let (*others*) enjoy (*the land*)—may do whatever they please. Nobody should put obstruction.

(L. 15) (Here follows one customary verse.)

(L. 16) This has been written by *Paṇḍit* Maṇo, (*and*) engraved by the goldsmith Do.......

(L. 17) The illustrious worthy *Mahārāja* Ānandavarmadeva ! End ! Prosperity.

No. 11. GHURETHA PLATE OF GANESAVARMAN ; SAKA 1434

(*Plate VI, B*)

The owner of this plate[1] was one Gharathu Prabndyāl of the village of Ghureṭha in the Bhaṛiyā *parganā*. It is now preserved in the Bhuri Singh Museum at Chamba and listed there as B, 13. It measures 5⅞″ wide by 4¾″ high. Its handle and a part of its upper left corner are broken off. There is a seal in the damaged corner, as usual in the form of a rosette with a Nāgarī legend in its centre.

The language is partly incorrect Sanskrit and partly Chambyālī.

The inscription records the gift, by king Gaṇeśavarman, of a village called Yvaila to a Brāhman named Jaso of the Śāṇḍilya *gotra*. There are two villages of the name of Ohlī in the Bhaṛiyā *pargaṇa*. One of them probably represents Yvaila, the gift village.

The record is dated the Śaka year 1434, the Śāstra year 88, the new-moon day in the month of Māgha, the particular occasion being a *sūrya-parvan*. This last usually refers to a solar eclipse. The given date corresponds to Saturday, 5th February A.D. 1513, but there was no solar eclipse then. There was, however, a solar eclipse on the next following *amāvāsyā* day, that was in the month of Phālguna, Monday 7th March, A.D. 1513.[2] Probably this was the intended date, but by mistake the writer wrote Māgha instead of Phālguna. The writer was one *Paṇḍit* Ramā.

[1] No. 20 of *APRAS, NC*, 1903-04, p. 8.

[2] See Swamikannu Pillai's *Indian Ephemeris*, Vol. V, p. 228.

Text

Seal { श्रीगणे–
शवर्म–
आग्य[ा]

ॐ स्वस्ति: । श्रीशस्त्रसंवत ८८ श्री सलिवह्- (l. 2) न शके १४३४ मघ मशे(से) कृष्णे पक्षे । अ- (l. 3) मंदश्यदं तिथौ सुर्यपर्वसनय । श्रीचं- (l. 4) पकपुरिवस्तव्य । श्रीपर्मदेवत[र्च]निय (l. 5) पर्मश्रेष्ठ सुर्यवंशप्रदिपक श्रीचक्रवर्ती (l. 6) श्रीपर्मभट्टर्कः श्रीमहरजधिरज श्री ग- (l. 7) णेश वर्म दे [व*] विजय संम्रजे अ[त्र*] कृशन प्री- (l. 8) तऐ य्वैल नम ग्रमं जसोनमने ब्रह्मणय (l. 9) [शण्डि]ल गोत्रय [झ श्री प टो ?] । दत्तमहं तत्र सिमा (l. 10) कोले रे नलि तथ धधु । उटोर घोड । पूर्व (l. 11) उतरेड । नए ज्वर धुरे धुर । एक सीम दि (l. 12) ती श्री देवरी अग्यऐ लिख्यतीमीदं पंडीते रमे (l. 13) अधो द्वध[श] जन्मनि दश जन्मा (l. 14) शुकर । कुष्ठी जन्म सहस्त्रणी भू[1]

Corrected Reading of Sanskrit Portion

ॐ स्वस्ति । श्रीशास्त्रसंवत् ८८ श्रीशालिवाह- (l. 2) न शाके १४३४ माघमासे कृष्णे पक्षे । अ- (l. 3) मावस्यायां तिथौ सूर्यपर्वसमये । श्रीच- (l. 4) म्पकपुरिवास्तव्य-श्रीपरमदेवतार्चनीय- (l. 5) परमश्रेष्ठ-सूर्यवंशप्रदीपक-श्रीचक्रवर्ति- (l. 6) श्रीपरमभट्टारक-श्रीमहाराजाधिराज-श्री ग- (l. 7) णेशवर्मदेवविजय-साम्राज्ये अत्रकृष्णप्री- (l. 8) तये य्वैलनामग्रामो जसोनाम ब्राह्मणाय (l. 9) शाण्डिल्यगोत्राय……… दत्तः । तत्र सीमाः

Translation

(L. 1) Om. Hail! In the glorious Śāstra year 88, (*corresponding to*) the glorious Śālivāhana Śaka year 1434, in the month of Māgha, the dark fortnight, on the new-moon day, on the occasion of the solar eclipse ; during the victorious reign of the illustrious *Paramabhaṭṭāraka Mahārājādhirāja* Gaṇeśavarmadeva, in residence at the splendid city of Champaka, who is as venerable as an illustrious supreme deity, who is the most excellent, who is an ornament of the solar race, who is a paramount ruler ;

(L. 7) here, out of devotion to Lord Kṛishṇa, the village Yvaila has been given to the Brāhman called Jaso of the Śāṇḍilya *gotra*.

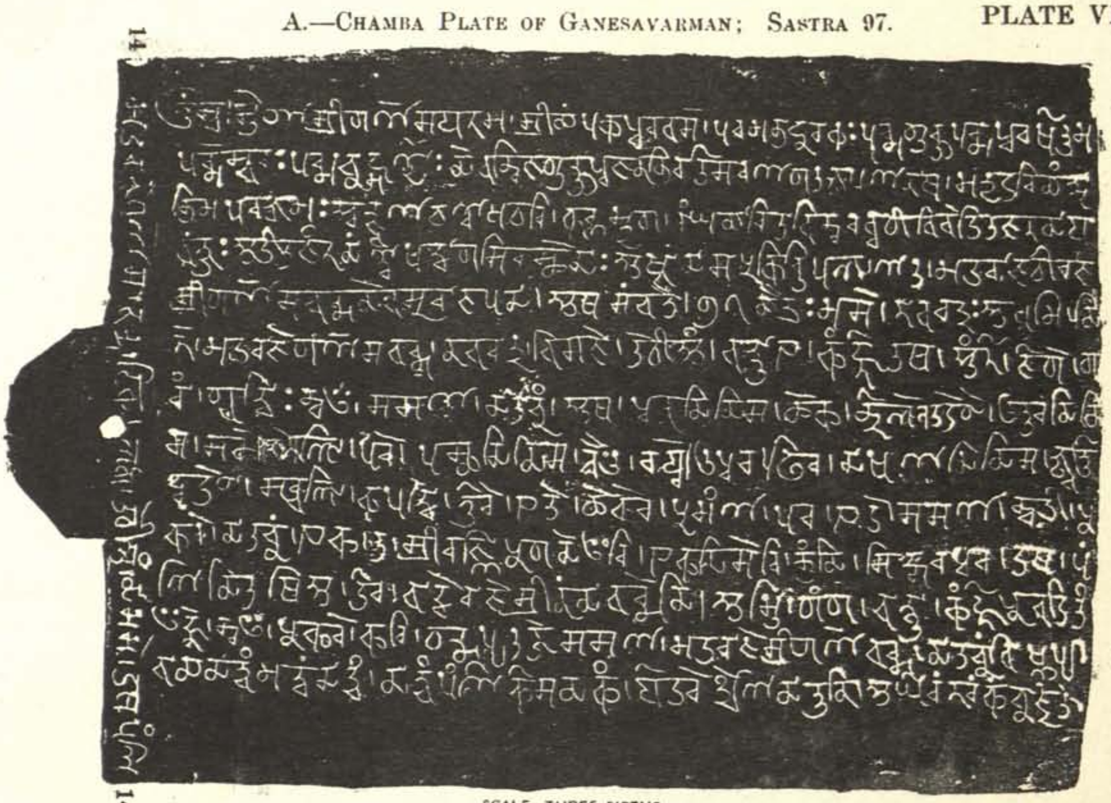
(L. 9) The boundaries thereof are : On the east the brooklet of Kola, Dhadhu and the Uṭora rock ; on the north (*the boundary runs*) alongside the river. This area is given.

(L. 12) This has been written by *Paṇḍit* Ramā by the order of the king.
(L. 13) (Here follows one customary verse.)

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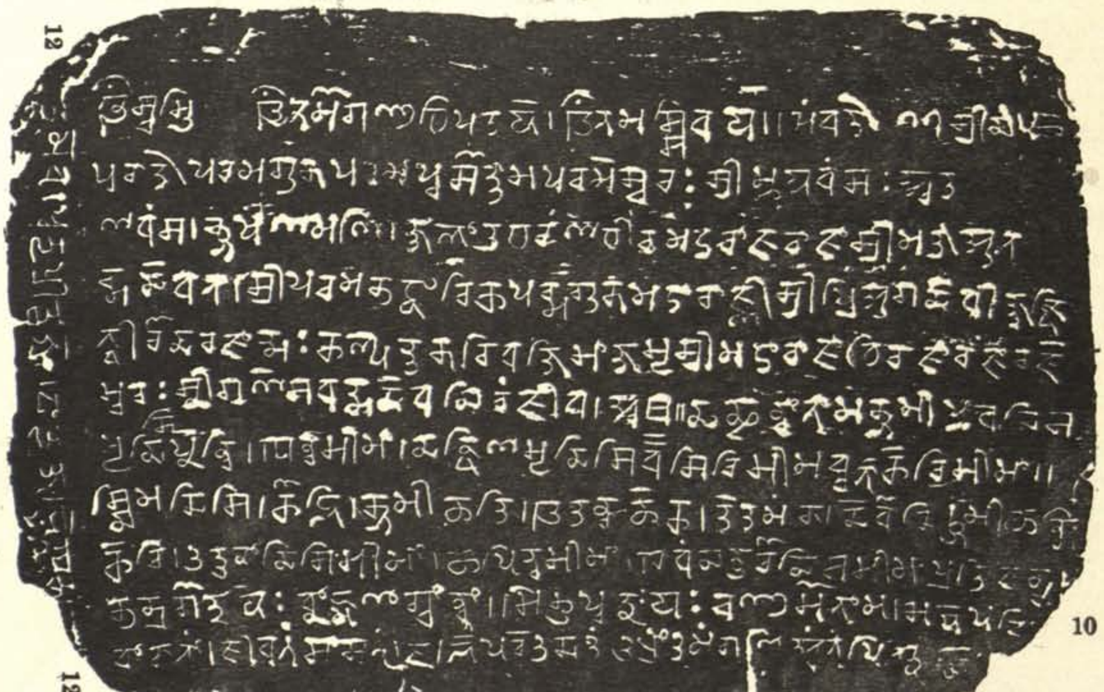
1 For the complete and correct reading of this verse see below, p. 177.

A.—CHAMBA PLATE OF GANESAVARMAN; SASTRA 97.



SCALE THREE-FIFTHS.

B.—DHADHYADA PLATE OF GANESAVARMAN: SASTRA 17.



SCALE: THREE-FIFTHS

B. CH. CHHABRA.
REG. No. 3977 E'36-500'53.
SURVEY OF INDIA, CALCUTTA

No. 12. CHAMBA PLATE OF GANESAVARMAN ; SASTRA 97

(*Plate VII, A*)

The owner of this plate[1] also is stated to be *Baḍu* Chhajju[2] of Chamba. The plate is entire and has a handle to the left with a hole pierced in its centre. It measures 10″ wide by 7½″ high and has no seal. The inscription on it runs into 14 lines of which the last one appears in the left margin.

The language is incorrect Sanskrit mixed with Chambyālī.

The object of the inscription is to register two grants of land at the village of Gvaḍi by king Gaṇeśavarman jointly to two Brāhmans, *Baḍu* Kaṁhno and *Baḍu* Aṁno by name. It is stated in the record that one grant was made by queen Prāgadei (Prayāgadevī) at a place called Śiṅgarapura, while the other was made on the occasion when *Baḍu* Kaṁhno had immersed the bone-remains of king Ānandavarman in the Ganges. As is clear from the next inscription (No. 13), queen Prāgadei was Ānandavarman's wife and Gaṇeśavarman's mother.

The date of the document is given as the 8th day of the *navarātra* in the month of Chaitra of the year 97. The year obviously refers itself to the Śāstra reckoning. The *navarātras* occur twice in a year, once in the bright fortnight of Chaitra and for the second time in that of Āśvina. Towards the end of the record it is stated that the grants were formally conveyed to the donees at the time when Gaṇeśavarman was anointed king. This would show that the above date also refers to Gaṇeśavarman's accession. But Pandit Thakur Das informed me that the month of Chaitra is considered not auspicious enough in Chamba for the *ṭikka* ceremony. We have, thus, to suppose that the two gifts had been earmarked on two previous occasions as specified, that they were conveyed to the donees at the time of Gaṇeśavarman's accession to the throne and that the title-deed was issued later, on the given date. It is not verifiable, but the year corresponds to A.D. 1521-22.

The village Gvaḍi, where the donated lands were situated, is identical with the modern Guāḍī in the Panjlā *pargaṇā*. Śiṅgarapura (Śṛiṅgārapura ?) must be a place outside the Chamba state. It is supposed that queen Prāgadei must have gone on pilgrimage at the same time when her husband's bone-remains were taken for immersion in the Ganges and that Śiṅgarapura must have been a holy place that side, where she made her charity.

TEXT

ॐ स्वस्ति १···। श्री गणेशय नम। श्रीचंपकपुरवशे। परमभट्टरकः पर्मगुरू पर्मपुरषोत्तम(l. 2) पर्मेश्वर पर्मब्रह्मण्योः देवद्विजगुरूपुजनभिरतो शरणगतकृपणनाथ। सत्य हरिचन्द्र (l. 3) भिम पराक्रमः अर्जुण धनुष-धरि। कर्णस्त्यग। रंघचारिता विदुरबुधीविवे हितजनदाय (l. 4) वं[न्धुः] अहीतजनदंण्डखडागशिरश्छेदः

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[1] No. 21 of *APRAS, NC*, 1903-04, p. 8.

[2] He is also the owner of the Chamba plate of Ānandavarman, above, No. 10.

अष्टादाश प्रकिर्तिपल । णत महराजधीराज (1.5) श्रीगणेशवर्मदेव[स्य]राजपदा । अथ संवत् । ९७ चेत्रः मशे । नावरत्रः अष्टमि । दि-(1. 6) ने । महराजे गणेशवर्म । नवरात्र । विशजे तेधीअं । बडुए कंह्लो तथा अंनो । जोगे । ग- (1. 7) रां । ग्वडिः दुइ । शशण । दातव्यं । अथ । पुर्व दि दिश । छेक । द्रोले बत हेठे । उत्तर दि दि (1. 8) श । शमोले नलि । परे । पश्च दि दिश । नैइ । रव्वे । उपुर । फिर । दाखण दि दिश । [क्रओ] (1. 9) टु हेठा । शर्वलि । छपडि । ओरे । एहे । छेक रे । प्रमंण । पर । एहे । शशण । दुहि । प्र- (1. 10) करे । दातव्यं । एक । त । श्रीरज्ञि प्रग देइ रि । एक दिशेरि । भुंदि । शिङ्गरपुर । हथ । पं- (1.11) णि दित थिअ । होर । बडे राजे श्रीनन्दवर्मे दि । अस्ति । गंग । बडु । कंह्लवहितं (1. 12) इह्ले । दुइ । प्रकरे । करि । धर्म पृतर्थे शशण । महराजे श्री गणे[श*] वर्म । दातव्यं विष्णु [प्री] (1. 13) वाच दातु मनु दातुं । दातुं पंणि कोशदकं । यो हरे त्रेणि दात्तनि । अघोरं नरकं व्रज्येत्[1] (1. 14) महराजे गणेश । वर्म । टिक । लगा । तेधीअं । दः ममे । हथपंणि

Corrected Reading of Sanskrit Portion

ॐ स्वस्ति । श्रीगणेशायनमः । श्रीचम्पकपुर-वास्तव्यः परमभट्टारकः परमगुरुः परमपुरुषोत्तम (1. 2) परमेश्वरः परमब्रह्मण्योः देवद्विजगुरुपूजनाभिरतः शरणागतकृपणनाथः । सत्ये हरिश्चन्द्रो (1. 3) भीमो पराक्रमे अर्जुनो धनुर्धारिषु कर्णस्त्यागे रघुश्चरिते विदुरो बुद्धिविभवे हितजन- (1. 4) बंधुः, अहितजनदण्ड खड्गशिरश्छेदः अष्टादश प्रकीर्तिपालो महाराजाधिराज ॥ (1. 5) श्रीगणेशवर्मदेवः स्वराज्ये । अथ संवत् ९७ चैत्रमासे नवरात्राष्टमोदि- (1. 6) ने ।

Translation

(L. 1) Om. Hail ! Obeisance to the illustrious Gaṇeśa ! The illustrious *Paramabhaṭṭāraka Mahārājādhirāja Parameśvara* Gaṇeśavarmadeva, in residence at the splendid city of Champaka, who is highly venerable, who is a pre-eminent man, who is a patron of Brāhmaṇas, who is devoted to worshipping gods, Brāhmaṇas and elderly persons ; who is a guardian to the submissive and the miserable ; who in truthfulness is Hariśchandra, in prowess is Bhīma, among archers is Arjuna, in generosity is Karṇa, in conduct is Raghu, in the exuberance of intelligence is Vidura ; who is like a kinsman to his allies ; who would behead his enemies with his chastising sword ; (*and*) who would guard all his eighteen *prakṛitis* ; during his own reign;

(L. 5) in the year 97, the month of Chaitra on the eighth day of the *navarātras,* on the occasion of the *navarātra-visarjana* by the *Mahārāja* Gaṇeśavarman, has donated two grants at the village of Gvaḍi to the *Baḍus* Kaṁhno and Aṁno.

(L. 7) On the east the boundary (*lies*) below the Drolā path ; in the northern direction across the Samolā brooklet ; in the west above the Rāvi river and in the south below the mulberry tree inwards from the Sarvali cliff. This is the extent of the boundaries.

(L. 9) This grant consists of two gifts made on two occasions. One had been given by the illustrious queen Prāgadei at Śiṅgarapura with libation of water. The second was made when *Baḍu* Kaṁhṇo immersed the bone- remains of the late

[1] For the correct reading of this verse see below, p. 178.

illustrious king Ānandavarman in the Ganges. The gifts given on these two occasions have been conveyed by means of (*this*) charter by the illustrious *Mahārāja* Gaṇeśavarman out of devotion to Vishṇu as well as to Dharma.

(L. 13) (Here follows one customary verse.)

(L. 14) The libation of water was performed at the time when Gaṇeśavarman was anointed king.

No. 13. DHADHYADA PLATE OF GANESAVARMAN ; SASTRA 17

(*Plate VII, B*)

This plate was in the possession of one Nāgar Brāhman of Dhaḍhyāḍā in the Panjlā *parganā*. Except that both of its lower corners are slightly broken off, it is a well preserved plate. It has no handle and no seal. It measures 11¾″ wide by 7½″ high, and bears twelve lines of inscription, the last line appearing in the left margin.

It records the gift of a field, called Dhaḍhyaḍā, by king Gaṇeśavarman to a Gvāḍu Brāhman named Raṇāso, son of Śambhu, of the Bhāradvāja *gotra*. The boundaries of the land are well defined. The grant was not absolutely rent-free. The donee had to give to the state a tax in kind, called *maṅgaṇī*, consisting of three *piḍas* of grain, presumably from every harvest.

The date of the gift is not specified. Only the year 17 is mentioned, which is to be taken as referring to the Śāstra reckoning. It corresponds to A.D 1541-42.

Dhaḍhyaḍā is the same as Dhaḍhyāḍā which is said to be within the Panjlā *parganā*. It is evidently not the name of a village, but only of a land.

The inscription informs us that Gaṇeśavarman's mother's name was Priāgadevī (Prayāgadevī).

TEXT

ॐ स्वस्ति ॐ नमो गणाधिपतये । ॐ नमश्शिवय ।। संवत् १७ श्रीचंपक- (l. 2) पुरत् परमगुरु परमपु-[रु*] शोत्तम परमेस्वर: श्रीसूमवंश: अत (l. 3) ण वंश । भूषण मणि । कुला उधरण धीर महराजराज श्रीमत् आन[न्दव *]- (l. 4) मंदेवन । श्रीपरमभट्टारिक पर्मगुरु महाराज्ञी श्रीप्रिआगदेवीकुक्षि- (l. 5) क्षीरोदरजन्म: कल्पतुरुरिवर्थिसार्थस्य श्रीमहाराजधिरज रजरजे- (l. 6) स्वर श्रीगणेशवर्मदेव चिरंजीव । अथ ।। ढढ्यडा नाम भूमी पूर्वदिश (l. 7) म्यदिदि[1] प्रेडि । खड सीमा । दक्षिणस्य दिशि बेशि रि सीम बुह्ल के रि सीमा ।। [प]- (l. 8) श्चिम दिशि । कोह्लि । भूमी छति (डि?) । ओतड छेक । तेत मंझ देवोदि भूमी छडि (l. 9) केरि । उत्तरा दिशि सीमा । छपिड सीमा । चतुरोदिश दिश सीमा प्रतिबद्ध: । (l. 10) भद्रगोत्राय: ब्राह्मण ग्वाडु ।। शभु पुत्र: य: रणासो नाम । सर्वपरि (l. 11) वारनां । जीवनं शाशनं । ज । ले परेत दतं उप्रांत मंगणि अंन पि ३ दे [णी] (l. 12) तमेव । पुन्यप्रीत्यार्थे । दान्यार्थ । लेखक ....पंडि ......

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति ॐ नमो गणाधिपतये । ॐ नम: शिवाय । संवत् १७ श्री चम्पक- (l. 2) पुरात् परमगुरु: परमपुरुषोत्तम: परमेश्वर: श्रीसूर्यवंशप्रदापको भूषणवंश भूषणमणि कुलोद्धरण धीर महाराजराज श्री-

[1] This letter *di* was written above the line and is smaller in size. Possibly it was omitted first and was supplied later

मदानन्दवर्मदेव...... (l.4) श्रोपरमभट्टारिका परमगुरु: महाराज्ञो श्री प्रयागदेवी कुक्षि- (l. 5) क्षारीदजन्म: कल्पतरुरिवार्थिसार्थस्य श्रीमहाराजाधिराज राजराजे- (l. 6) श्वर श्रीगणेशवर्मदेवश्चिरंजीवी ।

TRANSLATION

(L. 1) Om. Hail! Om. Obeisance to the Lord of Gaṇas ! Om. Obeisan to Śiva ! The year 17. From the splendid city of Champaka, the illustrious *Mahārājādhirāja Rājarājeśvara Parameśvara* Gaṇeśavarmadeva of long life, who is highly venerable ; who is pre-eminent among men ; who is an ornament of the famous Solar race and of the family of the illustrious Mūshaṇa ; who meditates on the feet of (*his father*) the illustrious *Mahārāja* Ānandavarmadeva capable of elevating his family; who is for the needy folk a veritable wish-yielding tree born of the milky ocean (*in the form*) of the womb of the illustrious, highly venerable, *Paramabhaṭṭārikā Mahārājñī* Prayāgadevī ; (*issues this grant*).

(L. 6) The land named Ḍhaḍhyaḍā has been given as a perpetual grant with libation of water to the Gvāḍu Brāhman called Raṇāso, son of Śambhu, of the Bhāradvāja *gotra*. The boundaries are demarcated on all the four sides as follows : On the east the limit is (*marked by*) the descent of Myadi and the stream ; the southern boundary lies below the limit of Baiśi's (*land*) ; on the west the boundary includes the dry land, leaving out the wet land, and in that, too, excluding the land of Devo ; the northern boundary is formed by the cliff.

(L. 11) (*The donee*) is to pay three *piḍas* of grain as *maṅgaṇi* (tax in kind).

(L. 12)......out of regard for merit .... The writer is *Paṇḍi(ta)*....

No. 14. LAKSHMI-NARAYANA TEMPLE PLATE OF GANESAVARMAN'S TIME ; SASTRA 34

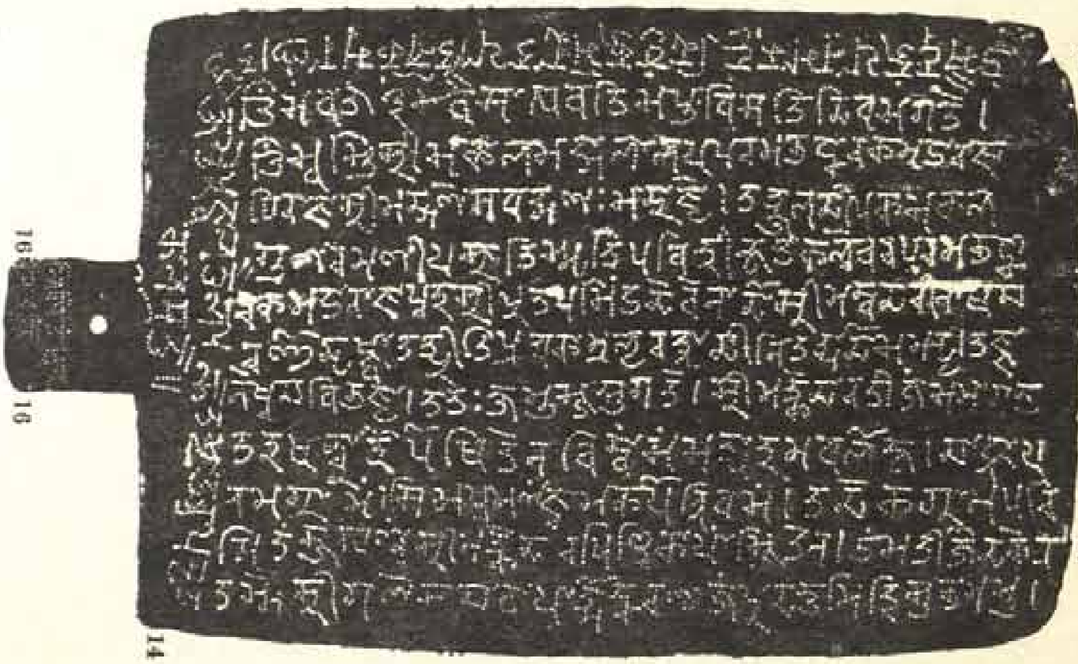
(*Plate VIII, A*)

This plate[1] belongs to the Lakshmī-Nārāyaṇa temple at Chamba and is now preserved in the Bhuri Singh Museum there, its catalogue number being B, 14. It measures $8\frac{1}{2}''$ high by 14″ broad including the handle to its left. There is a hole pierced in the centre of the handle. The plate does not bear any seal. It has, all told, 16 lines of writing engraved on it, of which line 12 runs inversely in the top margin, lines 13-14 appear in the left margin, line 14 is a short one, lines 15-16 are equally short and run on the handle.

The record is couched entirely in Sanskrit with scarcely any mistake and is remarkable for that. It does not mention the place of issue, but begins rightaway with the date which is the year 34, obviously of the Śāstra reckoning, the 27th day of the month of Vaiśākha, in its dark fortnight. This appears to be irregular Ordinarily it should correspond to Tuesday, 24th May, A. D. 1558. Then the corresponding *tithi* was 7th of the *bright fortnight of Jyeshṭha*. It is further stated in the record that the grant was made on the occasion of the Kumbha festival,

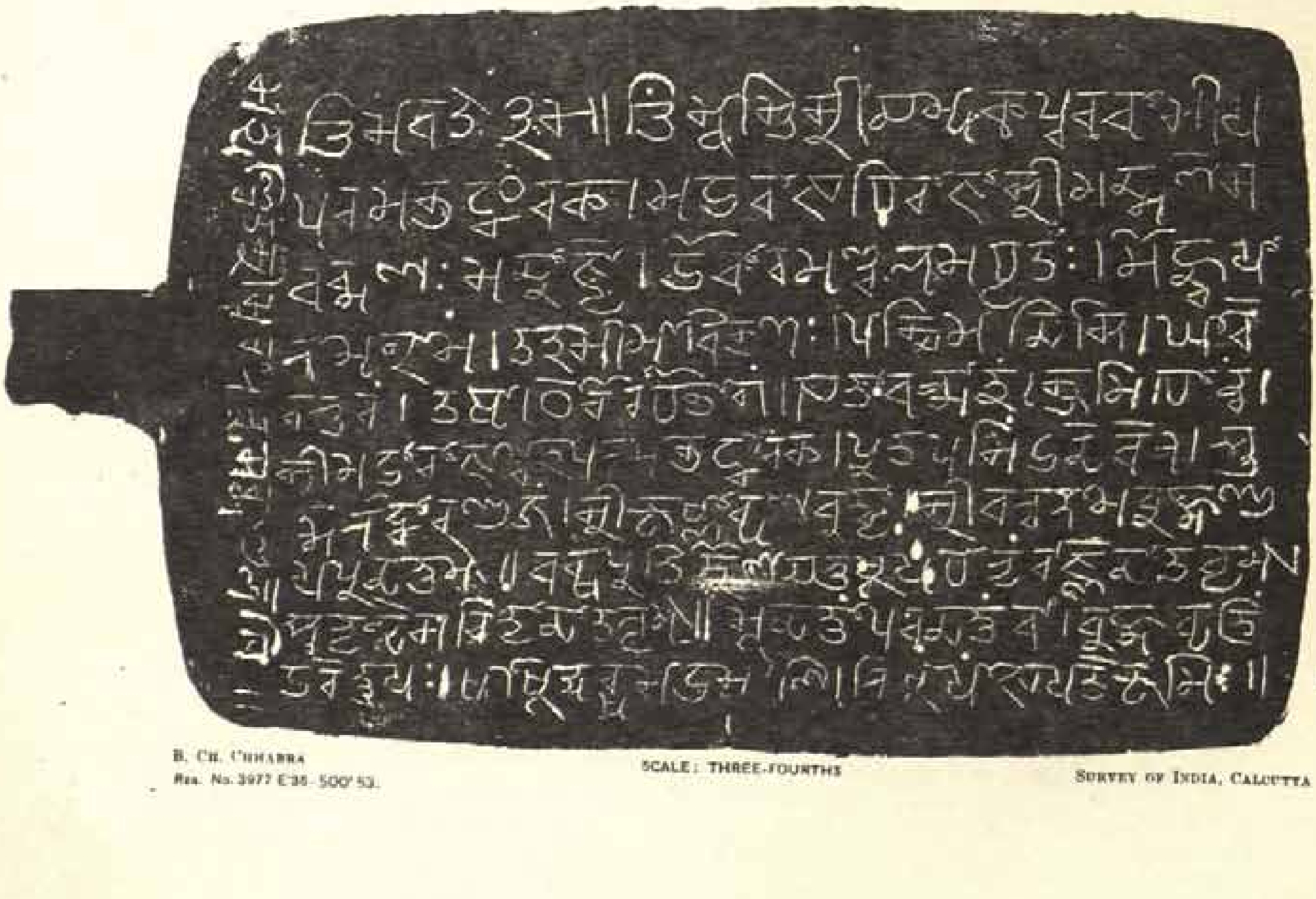
[1] No. 22 of *APRAS*, *NC*, 1903-04. p 3.

A.—LAKSHMI-NARAYANA TEMPLE PLATE OF GANESAVARMAN'S TIME; SASTRA 34.



SCALE: ONE-HALF.

B.—MOHDAYA GRANT OF GANESAVARMAN'S TIME; SASTRA 34.



SCALE: THREE-FOURTHS

B. CH. CHHABRA
REG. No. 3977 E'36-500'53.

SURVEY OF INDIA, CALCUTTA

which must have come off on the 1st of Vaiśākha, Thursday, 28th April, A.D. 1558. The corresponding *tithi* even then was 11th of the *bright fortnight of Vaiśākha*. Thus, the statement in the inscription that it was then the *dark fortnight of Vaiśākha* is not borne out. Possibly this latter refers to the date when the document was drawn up, while the gift was made about a month earlier, on Thursday, 28th April 1558, on the day of the Kumbha *parvan*. The Kumbha fair comes once in twelve years on a day when the planet Jupiter (*Guru*) enters Aquarius (Kumbha). It is held at some of the most holy places like Hardwar and Prayag (Allahabad).

The inscription refers itself to the reign of *Mahārājādhirāja* Gaṇeśavarman, but the gift recorded in the present grant was made by his son and co- regent *Mahārāja-putra* Pratāpasiṁha who, we learn from the inscription, had then gone on pilgrimage to the *tīrthas* of *Badarīnātha* and *Kedāranātha* beyond Haridvāra, in the Himālayas. It is stated that he presented priceless jewels at the feet of the god Badarīnātha, which were later divided among the priests attending on that deity, and that at the time of the Kumbha fair he came to Kedāra *tīrtha*, observed a fast lasting six nights and made a gift of the village called Chāhnāya to a learned Brāhman named Gaṇeśāchārya.

The gift village is very probably identical with the modern Chūhn, the head-quarters of the *parganā* of the same name in the Bhaṭṭi or Bhaṭṭiyāt *wazārat*. The *Haṁsatīrtha*, mentioned in connection with the libation of water at the time of the donation, must have been the name of a holy site at or near Kedāranātha.

The inscription was engraved by the goldsmith Ratana.

It is not known as to how the grant came into the possession of the Lakshm - Nārāyaṇa temple from its original owner.

Text

ॐ संवत् ३४ वैशाख व ति सप्तविंशति दिवसगते ।(l. 2) ॐ स्वस्ति श्रीसकलमंगलालय परमभट्टारक-महाराजा- (l.3) धिराजश्रीमद्गणेशवर्मण: सद्राज्ये । तत्कुलदीपक सकल- (l. 4) गुणरमणीय श्रुतिस्मृति-पवित्रीकृतकलेवरपरमभट्टा- (l. 5) रक महाराजपुत्रश्रीप्रतापसिंहदेवेनादौ श्रीमद्बदरीनाथच- (l. 6) रणौ दृष्ट्वा तत्प्रीतिपूर्वकामूल्यरत्नादीनि तत्पादे (दयो:) समर्प्य । तज्ज- (l. 8) नेषु च विभज्य । तत: कुम्भस्य आगते । श्रीमत्केदारतीर्थं समागत्य (l.8) तत्र षड्रात्रोपोषितेन विद्वांसं सत्पात्रमवलोक्य । चाह्न य- (l. 9) नामग्रामं । शिमप्रमणं जुमकयोनिवासं । तदेकग्रामपरि- (l. 10) मितं भूखण्डं श्रीमत्केद(दा) रपिण्ड-कायां स्थित(ते)न । हंसतीर्थोदकेन (l. 11) तस्मै श्रीगणेशाचार्यायात्मोद्धरणार्थं प्रदत्तमिति शुभमस्तु । (l. 12) हंसंयुक्तं यानमारुह्य-दिव्यं-भूमेर्दाता-याति-लोकं सुराणां । तप्ते (l. 13) कुम्भे प्रज्वलत्तैलप(पू)र्णे तस्या हर्ता पच्यत(ते) (l.14) कालदूतै[:*] ॥ (l.15) लिखितं सुन्य- (l. 16) रे रतने

Translation

(L. 1) Om. On the twenty-seventh day, in the dark fortnight of (*the month of*) Vaiśākha, in the year 34.

(L. 2) Om. Hail! In the virtuous reign of the illustrious *Paramabhaṭṭāraka Mahārājādhirāja* Gaṇeśavarman who is a repository of all prosperity, his worthy

son the illustrious *Paramabhaṭṭāraka Mahārājaputra* Pratāpasiṁhadeva who is endowed with all virtues and whose person is purified by the ***Sruti and Smṛtis,*** first visited the holy Badarīnātha and with devotion for Him made an offering of priceless jewels and other valuables at His altar, which he distributed among His attendants; afterwards,. on the occasion of the Kumbha, came to the holy place of Kedāra, observed there six days' fast and, while standing at the holy Kedārapiṇḍikā, gave to Ganeśāchārya, considering him to be a wise and worthy recipient, the village named Chāhnāya to the extent of its boundaries, the (*former*) residence of the Jumakas, the plot of land which in extent is as much as one village, with (***libation of***) the water of Haṁsa-*tīrtha* for the sake of his own deliverance. Thus, may there be prosperity !

(L. 12) (Here follows one customary verse.)

(L. 15) (*This*) has been written by the goldsmith Ratana.

No. 15. MOHDAYA GRANT OF GANESAVARMAN'S TIME ; SASTRA 34

(*Plate VIII, B*)

This plate[1] is said to have belonged to Jyotishī Chandramaṇi and is now deposited in the Bhuri Singh Museum at Chamba, where it is enlisted as B, 15. It measures 6½" high by 10" broad excluding the handle. The inscription on it is neatly engraved in big letters and consists of 11 lines in all, the last line running in the left margin.

The record is composed in Sanskrit throughout and has a few mistakes. It is dated in the year 34, plainly of the Śāstra reckoning and corresponds to A.D. 1558. No other details of the date are specified.

The document refers itself to the reign of *Mahārājādhirāja* Gaṇeśavarman but registers a grant by his son and co-regent *Mahārājaputra* Pratāpasiṁha of the village Mohḍayā in the Hobāra *maṇḍala* to a Brāhman named Banu.

The Hobāra *maṇḍala* is the same as the present Hubār *parganā*. The list of villages at my disposal, however, does not show any village of the name of Mohḍayā in that *parganā*.

The writer of the inscription was *Paṇḍit* Surānandaśarman.

The grant was not totally exempt from rent, as the donee, it is stated, had to pay to the state four *droṇas* of paddy and the other customary dues every year.

TEXT

ॐ संवत् ३४ ॥ ॐ स्वस्ति श्रीचम्पकपुरवासीय- (l. 2) परमभट्टार क[2] मह(हा) राजाधिराजश्रीमद्गणेश- (l. 3) वर्मण: सद्राज्ये ।[2] होब्रारमण्डलमध्यत: । मो ड या- (l. 4) नाम ग्रामं (म:)।[2] तत्र सीमाविभा[ग]: ।[2] पश्चिमदिशि ।[2] घारे- (l. 5) रन्तरं । तथा । ठेरोरधोभागं । एताव मात्रं । भूमिखा(खं)डं । (l. 6) श्रीमहाराजपुत्रपरमभट्टारक । प्रत(ता)पसिंहदेवेन । आ- (l. 7) त्मनोद्धारणार्थं[3] । श्रीकृष्णार्पण-

[1] No. 23 of *APRAS, NC*. 1903-04. p. 8.

[2] The *danda* here as well as in many places further on is not necessary.

[3] Read आत्मोद्धार.

बुंद्ध्या । श्री बत्नुनाम ब्र(ब्रा)ह्मणा- (l. 8) य प्रदत्तम् ।। वर्षंप्रति द्रोणचतुष्टयं धान्यं राज्ञे दातव्यम् । (l. 9) अन्यद्देशरि(री)त्या दातव्यंम् ।। स्वदत्तां परदत्तं(त्तां) वा । ब्रह्मवृत्तिं (l. 10) हरेत्तु यः । षष्ठिवं(ष्टि व) र्षंसहस्राणि । विष्ठ(ष्ठा)यां जायते कृमिः ।। (l. 11) सत्पण्डितश्रीसुरानन्दशर्मणालेखि ।।

Translation

(L. 1) Om. The year 34. Om. Hail!

In the virtuous reign of the illustrious *Paramabhaṭṭāraka Mahārājādhirāja* Gaṇeśavarman in residence at the splendid city of Champaka;

(L. 3) the illustrious *Paramabhaṭṭārka Mahārājaputra* Pratāpasiṁhadeva has donated the village, named Mohḍayā in the Hobāra *pargaṇā*, to the Brāhman, called Banu, as an offering to Lord Krishṇa, for the sake of his own deliverance, the extent of the piece of land being bounded on the west by the landslide and lying below the mound.

(L. 8) Four *droṇas* of paddy should be given to the king every year. The other (*dues*) should be paid according to the local custom.

(L. 9) (Here follows one customary verse.)

(L. 11) This has been written by the noble *Paṇḍit* Surānandaśarman.

No. 16. CHAMENU GRANT OF GANESAVARMAN

(*Plate IX*)

This plate was discovered in the possession of one Purohit Mansā. It is an exceptionally large sheet of copper, measuring 10″ high by 16⅜″ wide excluding the handle which is on the left and has a hole pierced in its centre. The writing on it covers 15 lines in all, of which the last line runs along the left margin. The appearance of the characters indicate that the present plate is a somewhat later copy of an old record.

The language is Sanskrit, intermixed with the Bhāshā in the latter portion. The record bears no date.

Its object is to register a land-grant by king Gaṇeśavarman to one *Paṇḍit* Mādho, son of Bhāṇo and grandson of Tribho, belonging to the Atri *gotra* and the Vājasaneya *śākhā*. The donation comprised two parcels of land; one the major piece, was situated at or more probably consisted of the village of Chameṇu, while the other, called Ṭhakarota, lay at the village of Birora. Their boundaries are defined and are identifiable. Thus Chameṇu and Birora are the same as Chamiṇū and Baror respectively. Laṁji, the boundary village in the west, is known under that very name to this day. All the three villages are included in the Gudyāl *pargaṇā*. The river Śamala and the rivulet Holā are also there and are identical with the present day Sāl and Hol..

TEXT

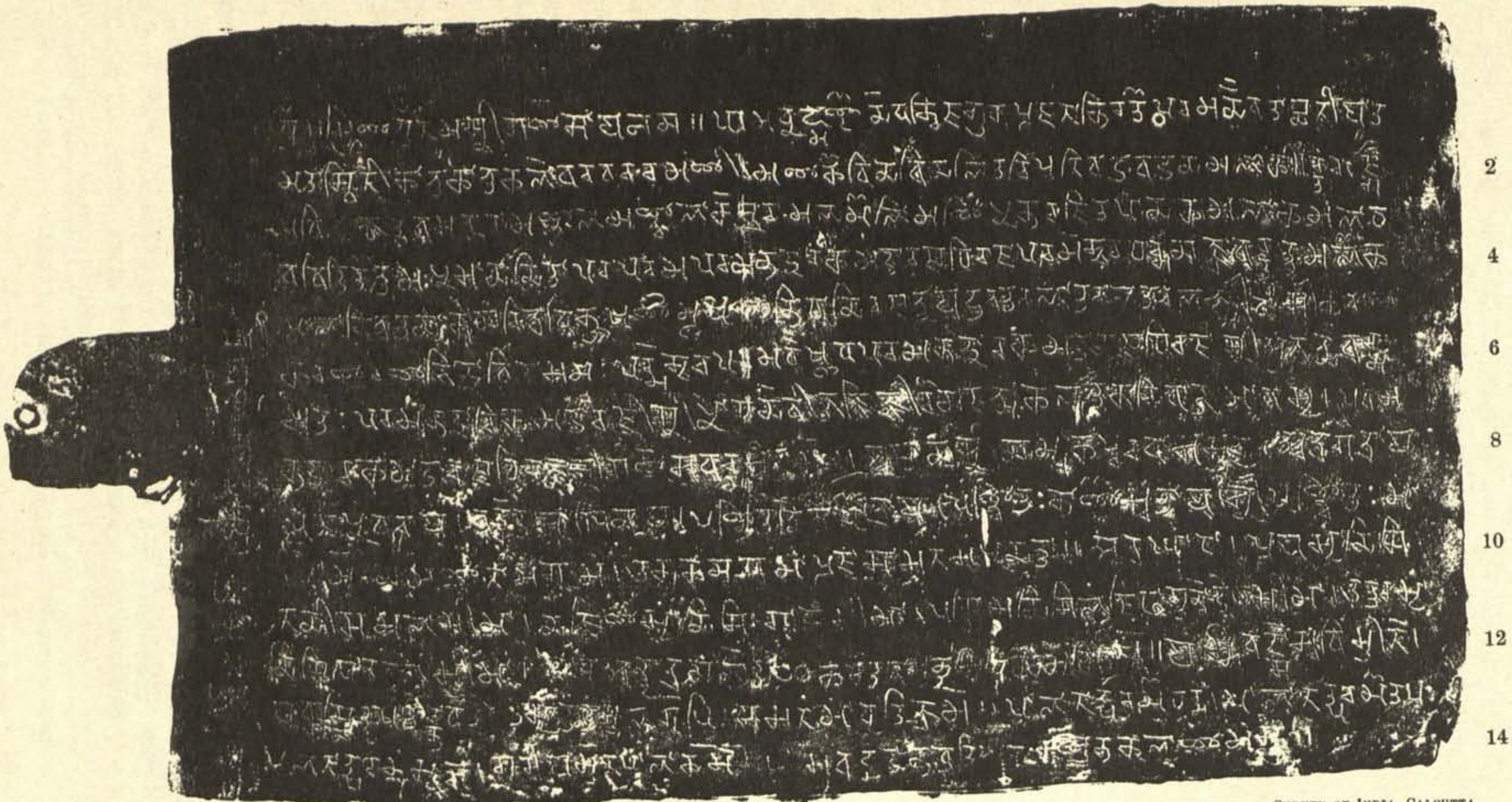
ॐ स्वस्ति [१११] ॐ नम [:*] श्रीगणेशाय नम[:*] ।। परमब्रह्मण्यो देवद्विजगुरुपूजनाभिरतो(तः) परमदैवतार्चनीया (य)त– (l. 2) म ता(अ)श्विनी(नि)कान्त-कान्तकलेवर-वररमणीरमण-कोविद-विदलितरिपुनिवहवहदमला(ल)कीर्तिगंगा- (l. 3) पवित्रीकृतवसुन्धरामण्डल-मण्डला(ली)केश्वराम मौलिमणिप्रभ(भा) रजि(ञ्जि)तपादकमला(ल)कमला ं- (l. 4) ववविहितोत्तमः(म) प्रसाददितापरपरम-परमभट्टारक-महारा(रा) जाधिराज-परमेश्वर-धर्मचक्रवर्त्युत्तमलोक- (l. 5) पालाभिनुतचारुचरित्रविभूषण-मूषणाभिवादिर(रा)जान्वयह(हा)रतरला-तरलतरलक्ष्मीवशीकरण– (l. 6) कारण-रणविद्रावितासमः पर्मे(रमे)श्वरपरमवैष्णव-परमभट्टारक-महार(रा)जाधिर(रा)ज-श्रीआनन्दवर्म- (l. 7) सुतः परमभट्टारिक(का)-महाराज्ञी-श्रीप्रागदेवीकुक्षिक्षीरोदजन्मा:(न्मा) कल्पतरुरिवार्थ (थि)नार्थस्य ।[1] परम- (l. 8) भट्टारक-महाराजाधिराज-श्रीगणेशवर्म(र्मा) स्वहस्थे(स्वस्थः ?) ।। अथा(थ) च श्रीचम्पकपुरवासं[2]स्तव्य [: *] । अत्र(त्रि) गोत्राय (l. 9) पंचप्रवराय । वत्स्नेह(वाजसनेय ?)शाखिनय[3] । पण्डितत्रिभोपौत्राय । पण्डितः (त)-भाणोसुताय श्रीपण्डितः (त) मा- (l. 10) धोनाम्ने । चमेणुनामग्र(ग्रा)मे । उदु(द)क- चुलु[क*]मापूज्य शासनं संप्रदत्ता(त्तम्) ।। अत्र(त्रा)घाट(टाः) पूर्वस्यां दिशि (l. 11) नदी शमला सीमा । दक्षिणस्यां दिशि । गा[ड्] सीमा । पश्चिनदिशि लंजि फागुडे हेठ सोमा । उतरस्यां (l. 12) दिशि खड होला सीमा । अथ अद्य(न्य)त्र च[ले] हेठ ठकरोत नम भूमि बिरोर सेरि उत्रे । यस्मि वङ्के सुविस्तीने । (l. 13) य कश्चिन्नृपतिर्भवेत् तस्याहं हस्तलग्नोपि । शसनं मा व्यक्तिकमे ।।[4] पालानात्परमो धर्म । पालानत्परमोतपः (l. 14) पलनात्परमं स्वर्गं । गरीयस्तेन पालाकम् ।।[5] स व[त्स]हा भवति घरट स[र्वं] शुमकल्यग्णमं(म)स्तु ।। (l.15) श्रीगणेशवर्म स्वहस्ते ....

TRANSLATION

(L. 1) Om. Hail! Om Obeisance ! Obeisance to the illustrious Gaṇeśa ! The illustrious *P.M.P.* Gaṇeśavarman who is a great patron of Brāhmaṇas; who is given to honouring gods, Brāhmaṇas and elderly people ; who like a supreme deity is most adorable ; who is as beautiful as the Aśvins; who has a splendid physique ; who is a lover of charming damsels ; who is a genius ; who has crushed his enemy hordes ; who has the globe of earth purified by the flowing Gaṅgā (*in the form*) of his spotless glory ; who has his lotus-like feet tinged by the rays (*emanating*) from the brilliant jewels (*set*) in the coronets of his feudatory chiefs; who is pre-eminent inasmuch as his adversaries have been destroyed through the special favour of Kamalādhava (i.e., Vishṇu) ; who is a righteous paramount ruler ; who is a foremost guardian of the people; who possesses the decoration of a much-acclaimed and noble character ; who belongs to the prime royal family known as Mūshaṇa ; who is capable of captivating Fortune fickler than lightning and (*the lustre of a pearl*) necklace ;[6] who has routed his opponents in the battle-field ; who is a son of the illustrious *P.M.P.* Ānandavarman, a devout worshipper of Vishṇu ; who is to the needy folk a veritable wish-fulfilling tree sprung from the milky ocean (*in the form*) of the womb of the illustrious *Paramabhaṭṭārikā Mahārājñī* Prāgadevī (Prayāgadevī).

[1] The mark of punctuation here as well as in some places further on is not necessary.
[2] This letter is superfluous ; read वास्तव्य[:*]
[3] Read शाखिने.
[4] For the corrected reading of this verse see below, p.177.
[5] For the corrected reading of this verse see below, p.177
[6] See above p. 42, n. 3.

CHAMENU GRANT OF GANESAVARMAN.



SCALE: THREE-FIFTHS.

B. CH. CHHABRA.

being in good health, and in residence at the splendid city of Champaka, has bestowed a *śāsana* (i.e. rent-free land) upon *Paṇḍit* Mādho, son of *Paṇḍit* Bhāno, (*and*) grandson of *Paṇḍit* Tribho, belonging to the Atri *gotra* of the five-fold *pravara*, and to the Vājasaneya *śākhā*, at the village called Chameṇu, with the due ceremony of libation of water.

(L. 10) The boundary-limits hereof are (*as follows*) :— On the east the river Samalā forms the boundary; on the south the threshing floor marks the limit; on the west the boundary lies beneath the fig-tree of (*the village*) Laṁji; on the north the stream Holā marks the bound. Besides, the land called Ṭhakarota, below the watercourse and above the crown-land of Birora (*has also been given*).

(L. 12) (Here follow two customary verses.)

(L. 14) ....[1] May there be prosperity and welfare!

(L. 15) The illustrious Gaṇeśavarman's sign-manual....................[2]

No. 17. PUNILA-PRENGULA GRANT OF GANESAVARMAN

(*Plate X*)

This plate is said to have been owned by Chandidas and Shirdas. It is broken into two. A triangular bit is broken off from the upper right corner of the left-hand side piece. The two pieces have now been clasped together into one whole. It measures 8″ high by 17½″ wide including the handle. It has, all told, 18 lines of inscription, of which line 12 appears in the right margin, line 13 runs inversely along the top margin, lines 14-15 occur in the left margin and lines 16-18 are very short ones and are engraved on the handle.

The language is Sanskrit throughout, though the composition is not altogether faultless. The record is not dated, but refers itself to Gaṇeśavarman's reign.

Its object is to register two land-gifts to a Brāhman called Biṇi of the Gautama *gotra*. The donor of one grant is king Gaṇeśavarman himself, while the other gift was given by queen Apūrvadevī with the king's approval. The former grant consisted of two villages named Punīḷa and Preṅgula, and the latter comprised a field called Dholī at the village of Huneri. The recipient of the queen's gift is not specifically mentioned, but presumably he is the same Brāhman Biṇi.

The writer and the engraver of the inscription were *Paṇḍit* Surānanda and the goldsmith Arjāṇi respectively.

All the places mentioned in the inscription are included in the Bhaṛīyā *parganā*. Punīḷa and Preṅgula are identical with Paṇḍḷā and Prayuṅgāḷ respectively, while Kamaṭha is the same as Baḍūnā. Huneri cannot be identified.

[1] The reading of the text here is not very certain and the meaning obscure.

[2] The last six syllables of the text have been left unread; hence the sense of this portion is not clear.

Text

[ॐ गणेषा(शा)य ना(न)मः] ॥ ॐ स्वस्ति श्रीचम्पकपुरवासीय परमभट्टारक ।[1] महाराजा- (l. 2) धिराज । परमपुरुषोत्तम । सकलमंग[ला*]लय । सकलगुणरमणीय । देवद्विजा- (l. 3) तिथिपूजक । मनोभि- रामाभिनवकन्दर्पावतार । श्रीमद्गणेशवर्मदेवः कुशली ॥ (l. 4) तस्य श्रीमह(हा)राजवर्यस्य सद्राज्ये । कमठ- मण्डलमध्यतः । अग्रह(हा)रद्वय[म्*] । पुनील- (l. 5) प्रेङ्गुलनामानं[2] ग्रामद्वयं प्रसिद्धं । एतयोर्ग्रामद्वयोः सीमा- विगा(भा)गः प्रतिबद्धः ॥(l. 6) पूर्वस्यां दिशि ।[3] मुकुलाणीपर्यन्तं । पश्चिमदिशि ; न्वायिनाली पर्यन्तं । उत्तर- दिशि । घो- (l. 7). राटुपर्यन्तं । दक्षिणदिशि । छु[द]न नमाभूमि(नामभूमि)पर्यन्तं । एतत्प्रमाणं भूमिखण्डं । ग्रामद्वय- (l. 8) गणितं । आत्मोद्धारणार्थं । श्रीमद्गणेशवर्मणा । गौतमगोत्राय । सत्पण्डितश्रीबिणीनाम्ने (l. 9) ब्राह्मणाय पुत्रपो(पौ)त्राद्यनन्तसन्ततीनां सम्भोगार्थं प्रदत्तमिति ॥ श्रीमहाराजा[4] । पुत्रपो(पौ)त्रादि- (l. 10) भिनं हर्तव्यमिति ॥ त[था]हुनेरिनामग्राममध्यतः । बीजप्रमाणं । चतुर्विंशतिप्रस्त(स्थ)परिमाण । (l. 11) भूमिखण्डं । श्रीधौलीनामा(म)भूमो(मि): । श्रीमहाराजाज्ञया । राज्ञा(ज्ञ्या) श्रीअपूर्वदेव्या प्रदत्त- मिति शेपः(श्रेयः)॥ (l. 12) स्वदत्तां परदत्तां वा ब्रह्मवृत्तिहर- (l. 13) स्तय । षष्ठिर्वर्षसहस्र ाणि वि[ष्ठा]या ब्रायतं क्रुमिः[5]॥ पालणात्परमोधर्मः पालणाप- (l.14) रमो तपः । पालणात्परमः स्वर्गो गरीयस्तेन पा- (l. 15) लणत् ॥[6] सत्पण्डितश्रीसुरानन्दशर्मणालेखि ॥ (l. 16) सुवर्णका- (l. 17) राजीणिन(ना)– (l. 18) मलिक्षत्ये[7] [॥*]

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Translation

(L. 1) Om. Obeisance to Gaṇeśa ! Om Hail ! The illustrious *Paramabhaṭṭāraka Mahārājādhirāja Paramapurushottama* Gaṇeśavarmadeva, who is in residence at the splendid city of Champaka ; who is an abode of all bliss ; who is endowed with all virtues ; who is worshipper of gods, Brāhmaṇas and guests ; who is a charming novel incarnation of Cupid ; being in good health (*issues this charter*).

(L. 4) During the virtuous reign of that excellent illustrious great king, illustrious Gaṇeśavarman has, for self-salvation, donated two well-known villages, named Punīla and Preṅgula, from the Kamaṭha *maṇḍala*, as *agrahāras*, to the noble Brāhman called *Paṇḍit* Biṇī of the Gautama *gotra*, for the enjoyment by the endless succession of his (Biṇī's) sons and grandsons. The boundaries of these two villages have been fixed (*as follows*) :—In the east as far as Mukulāṇī ; in the west up to the Nvāyi brooklet ; in the north as far as Ghorāṭu ; (*and*) in the south up to the field called Chhuddhana. The piece of land of this much extent, comprising two villages (*has been donated*). This should not be confiscated by the desbendants of the illustrious great king.

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1 The *daṇḍa*, here and further on in most cases, serves the purpose of a hyphen.

2 Read नाम instead of नामानं.

3 The *daṇḍa* here and further on in most cases is not necessary.

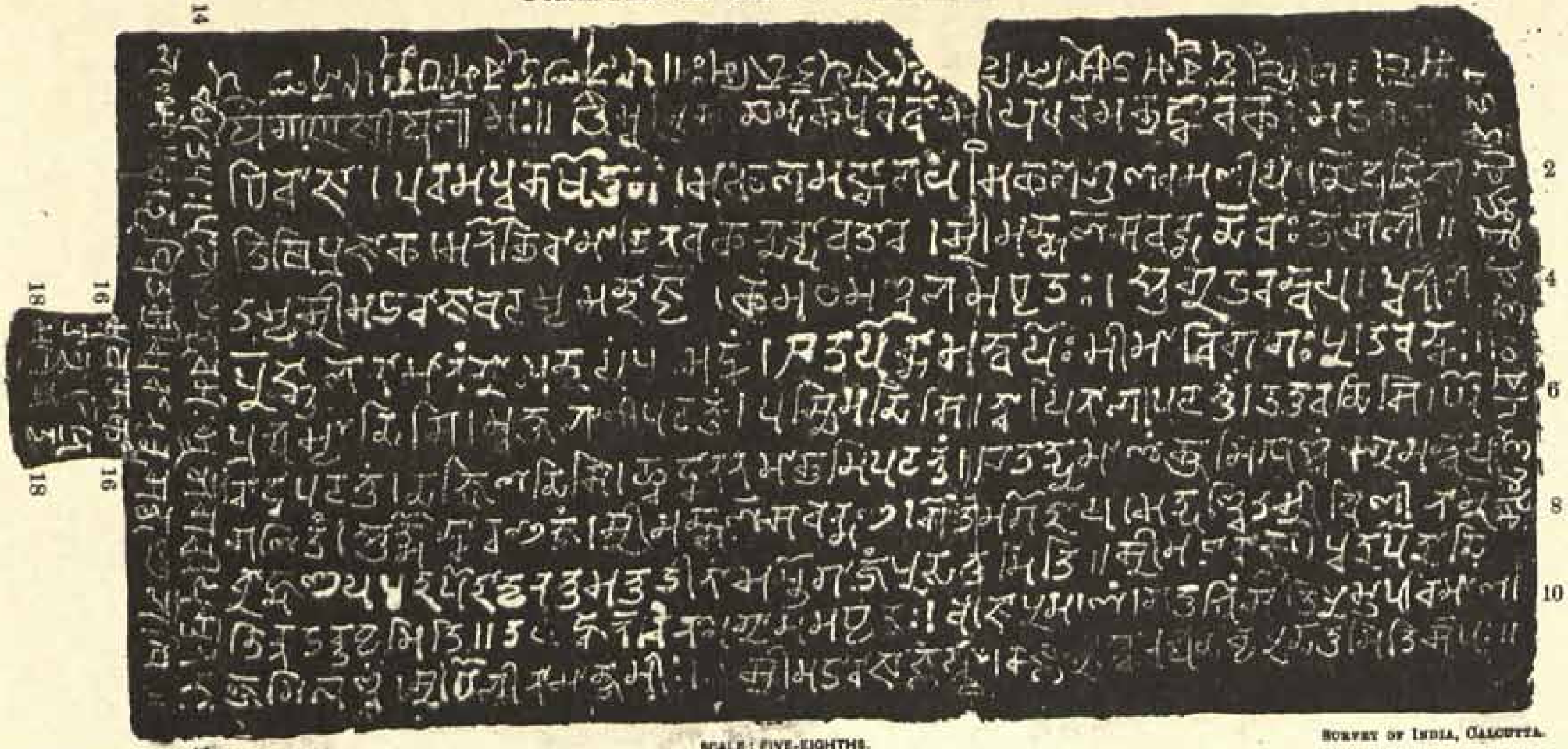
4 Read श्रीमहाराजस्य.

5 For the corrected reading of this verse see below, p. 178.

6 For the corrected reading of this verse see below, p. 177.

7 Rea लिख्यते instead of मलिक्षत्ये

PUNILA-PHENGULA GRANT OF GANESAVARMAN.



SCALE: FIVE-EIGHTHS.

SURVEY OF INDIA, CALCUTTA.

B. Ch. Chhabra.
Reg. No. 1077 E'36—500'33.

(L. 10) Furthermore, the queen Apūrvadevī has, with the illustrious great king's approval, granted an auspicious piece of land called Dholī, measuring twenty-four *prasthas* of seed-corn, at the village named Huneri. (*May there be*) bliss!

(L. 12) (Here follow two customary verses.)

(L. 15) (*This*) has been written by the noble and illustrious *Paṇḍit* Surānandaśarman, (*and*) engraved by the goldsmith Arjāṇi.

No. 18. GANGUYA GRANT OF GANESAVARMAN

(*Plate XI, A*)

The owner of this plate was one Koḷuā[1] Atrā. It measures 6¼" high by 9¼" wide. Its handle is partly cut off. It contains 12 lines of writing in all, of which line 11 runs inversely in the top margin, while line 12 appears in the left margin.

The language is Sanskrit. The record is not dated, but it refers itself to Gaṇeśavarman's reign. It records the gift of a field by the king himself to a Brāhman named Rāma at the village of Gāṅguyā.

The inscription was written by *Paṇḍit* Surānanda and engraved by the goldsmith Ārajāni.

The village of Gāṅguyā is identical with the modern Gugāṁh. As the inscription indicates, there are, in fact, two villages of the same name. They are now called Gugāṁh Upralā and Gugāṁh Jhiklā, i.e., the Upper Gugāṁh and Lower Gugāṁh. They are included in the Sāch *parganā* of the Chamba *wazārat*. The *rājamārga* or the main road mentioned in the inscription possibly refers to the old Khajiār road, while the Sāchediyā stream is now called Sācheḍ.

TEXT

ॐ स्वस्ति । श्रीचम्पकपुरवासीय ।[2] परमभ- (1. 2) ट्टारक । महाराजाधिराज । श्रीमद्गणेश-(1. 3) वर्मदेवसद्राज्ये । [3] गांङ्गुयानामग्राने । अत्र (1. 4) सीमाविभाग[*] । राजमार्गादधोभ(भा)-गे राज्ञ[:*][कूा[4]र]-(1. 5) [णु]त्रयभूमेरधोभागे च दक्षिणिदिशि ॥ द्वितीयग- (1. 6)[6]यग्रामस्य गाबाटोपरि उत्तरस्यां दिशि । सांचे-(1. 7) डिया[ढ्डो]परि । एतावन्म(न्मा)त्र भूमिखण्ड(ण्डं) । श्रीमहारा- 8) ज्ञा[7] गणेशवर्मणा । स्वक ।(की)यवंशोद्धारणर्थं । आ- (1. 9) त्मोद्धरणार्थञ्च । श्रीरामनामब्राह्मणाय प्रदत्त-

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[1] The term *Koluā* means 'one hailing from Kulu.' It is howeve, a Brahmanical caste-name. All the *pujāris* of the Lakshmī-Nārāyaṇa temple at Chamba are said to be Koluā Brāhmans.

[2] The *daṇḍa* here as well as in several cases below serves the purpose of a hyphen.

[3] The *anusvāra* here is superfluous; read गाङ्गुया.

[4] The reading of this syllable is not certain. Its formation is rather peculiar. It appears to be *k* with the signs of two medial vowels *ū* and *ā* attached to it. Perhaps we have to read क्वार. Anyway the sense of the word क्वारणुत्रय remain obscure, though obviously it is the proper name, however strange, of the field referred to.

[6] There is a space sufficient for one letter left blank before य. The word द्वितीय suggests that another village of the same name of गङ्गुया is meant. We may, therefore, supply ङ्गु in the blank space and read द्वितीयग[ङ्गु*] यग्रामस्य.

[7] Read श्रीमद्महाराजेन

मिति (l. 10) पण्डितश्रीसुरानन्देनालेखि ॥ सुवर्णकार। आरजानिनाले[ख (खि)] (l. 11) स्वदत्तां परदत्तं वा ब्रह्मवृत्तं हरेत्तु यः । षष्ठिवंर्ष- (l. 12) सहश्राणि विष्ठयं जायते क्रमिः ॥[1]

TRANSLATION

(L. 1) Om. Hail! In the virtuous reign of the illustrious *P.M.* Gaṇeśavarmadeva, in residence at the splendid city of Champaka, the illustrious great king Gaṇeśavarman has, for the sake of his family's deliverance and for the sake of his own deliverance, granted a piece of land at the village called Gāṅguyā to the celebrated Brāhman named Rāma. The demarcation of the boundaries hereof is (*as follows*):—(*The donated land lies*) below the main road and below the king's land (*called*) Kvāraṇutraya, in the south (*it lies*) above the cattle-track of the second village of Gāṅguyā (*and*) in the north over the Sāṁchediyā (*stream*).

(L. 10) (*This*) has been written by the illustrious *Paṇḍit* Surānanda (*and*) engraved by the goldsmith Árajāni.

(L. 11) (Here follows one customary verse.)

No. 19. CHALAHDI PLATE OF GANESAVARMAN

(*Plate XI, B*)

This plate was in the possession of a Brāhman named Haribhaj of the village of Chalāhḍī in the Raipur *parganā* of the Bhaṭṭī *wazārat*. It measures 7⅜" high by 13⅜" wide including the handle on the left. It has 9 lines of inscription, the last line appearing in the left margin.

The language is partly incorrect Sanskrit and partly Chaṁbyālī. The inscription is not dated. It registers the gift of a piece of land at the village of Chilyāḍi by king Gaṇeśavarman to a Brāhman called Dila.

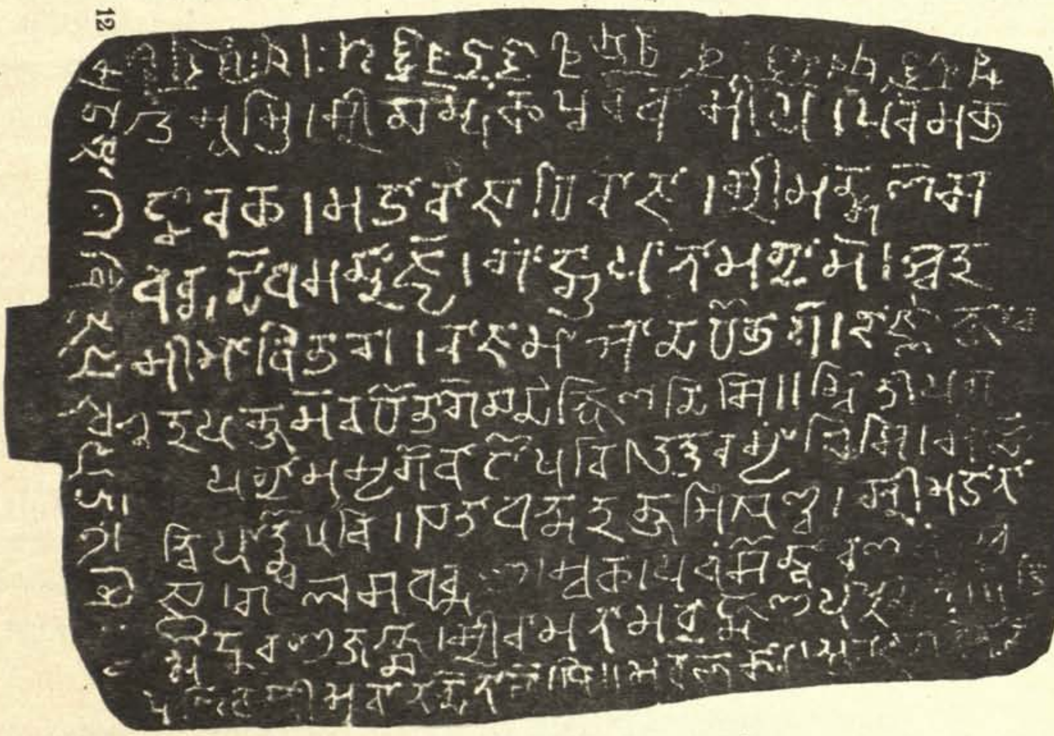
Chilyāḍī is identical with Chalāhḍī, the provenance of the plate. Chaphuḍu and Lāḍhā, the boundary villages, are the same as Chhaprū and Lāhḍa respectively. All the villages are included in the Raipur *parganā* of the Bhaṭṭī *wazārat*. Lathaloga cannot be identified

TEXT

ॐ श्रीगणेश (शा) [य*] नम[:*] । ऊं ॥ श्रीचम्पकपुरवासे॥ परमभट्टा–(l. 2) रक परमगुरु परम-पौरषोत्तम पर्मेश्वर महरजाधिरज (l. 3) राज्यराजेश्वरः श्रीगणेशवर्मदेव स्वहस्ते। ब्राह्मणदिल- (l. 4) माम्ने। चिल्याडिनामग्रामें। शासनविष्णु पृत्यर्थे हस्तोदक (l. 5) दतं । अथ सीमाविभाग । रैइत बतपिंचे । तथा च । दंउ सी रे (l. 6) नाला ख्वारे। तथा लठलोगे । चफुडु ओरि। तथा लाढे (l. 7) नालि ख्वारे। एषि शासनसीमाप्रमाण ॥ पालणा-(l. 8) त परमं धर्मं। पालणात परमं तप। पालणात परमं स्वार्गं। (l. 9) गरियसेन पालकं ॥

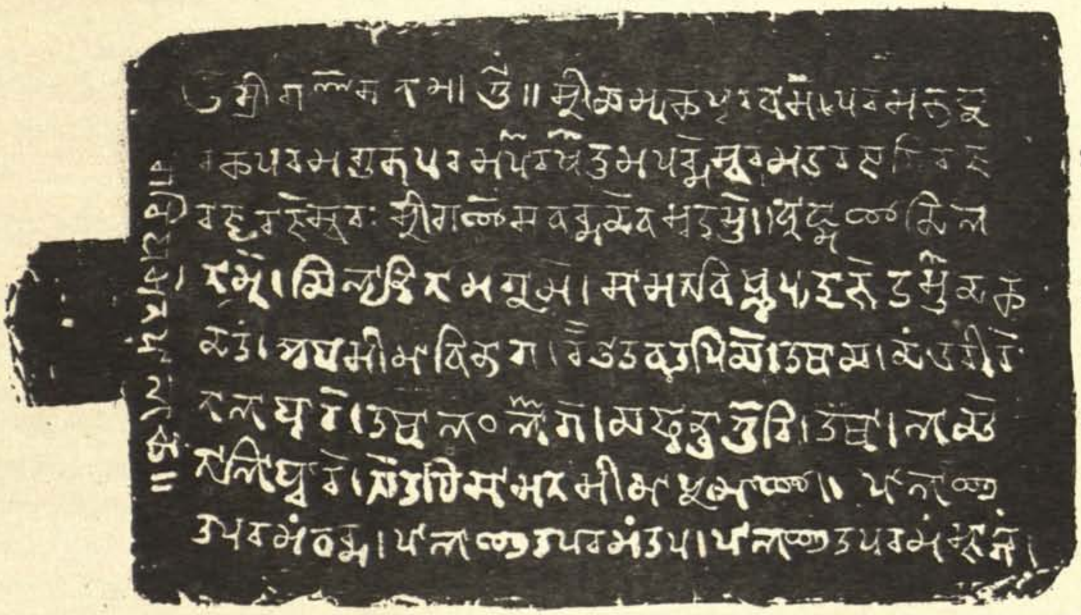
[1] For the corrected reading of this verse see below, p. 178.

A.—GANGUYA GRANT OF GANESAVARMAN.



SCALE: ABOUT THREE-FOURTHS.

B.—CHALAHDI PLATE OF GANESAVARMAN.



SCALE: ONE-HALF.

B. CH. CHHABRA.

SURVEY OF INDIA, CALCUTTA.
Reg. No. 3977 E'36–500'53.

Corrected Reading of Sanskrit Portion

ॐ श्रीगणेशाय नमः । ॐ । श्रीचम्पकपुरवासीय-परमभट्टा- (l. 2) रक-परमगुरु-परमपुरुषोत्तम-परमेश्वर-महाराजाधिराज- (l. 3) राजराजेश्वर-श्रीगणेशवर्मदेवः स्वहस्तेन ब्राह्मणाय दिल- (l. 4) नाम्ने चिल्याडिनामग्रामे शासनं विष्णुप्रीत्यर्थं हस्तोदकेन (l. 5) दत्तवान् । अथ सीमाविभागः

Translation

(L. 1) Om. Obeisance to the illustrious Gaṇeśa! Om. The illustrious supreme lord of kings *P.M.P.* Gaṇeśavarmadeva, in residence at the splendid city of Champaka, who is highly venerable and who is pre-eminent among men, has himself given (*a piece of land at*) the village named Chilyāḍi as a *hastodaka* grant to a Brāhman named Dila, out of devotion to Vishṇu.

(L. 5) The definition of boundaries :–Behind the public thoroughfare ; inwards from the Daüṁri brook ; within Laṭhaloga and Chaphuḍu, and inwards from the brooklet of Lāḍhā. This is the extent of the granted land.

(L. 7) (Here follows one customary verse.)

No. 20. CHAMBĀ PLATE OF PRATAPASIMHA ; SASTRA 51

(*Plate XII, A*)

This plate was in the possession of *Paṇḍit* Mohan Lal, the Rājaguru, of Chamba. It is slightly damaged in the upper right corner, where one letter is lost. It has no handle. It measures 7½" high by 10½" broad. It has a seal in its top left corner, containing the name of the king in Nāgarī characters. The inscription on it covers, all told, 22 lines, of which lines 13-14 appear in the left margin and lines 15-18 run inversely in the top margin, while lines 19-22 are in reality no lines, as they contain only nine syllables engraved beside and below the seal for want of space.

The language is partly Sanskrit and partly Chambyālī. The Sanskrit portion does not show many mistakes.

The inscription is dated in the Śāstra year 51, but further details of the date have not been given. In line 2 a word is doubtfully read as *chaitra*, but it is so out of place there that it can hardly be taken as referring to the month of Chaitra. The writer of the inscription had intended to state the corresponding Vikrama year, but he has not done so completely. He has written the first two digits as 16 and after that he has put only two dots, indicating thereby that two more digits were to follow. It is, however, not clear as to why he has left two blanks to be filled. The corresponding Vikrama year, according to calculation, was 1632, equal to A.D. 1575.

The object of the inscription is to record a gift of 2 *jiḷos* of land at Thakurāḷā by king Pratāpsiṁha to Ramāpatiśarman of the Bhāradvāja *gotra* by way of

gurudakshiṇā which shows that Ramāpati was ordained *Rājaguru*. This Ramāpati, as we shall see from a number of later inscriptions, was a son of Surānanda who figures as writer in some of Gaṇeśavarman's charters.

The word *jilo* evidently refers to a land measure, but the exact measurement it signifies is not known.

The village Ṭhakurāḷā, where the granted land lay, is identical with Ṭhukrālā in the Simhutā *parganā* of the Bhaṭṭī *wazārat*. In line 8 the inscription has Ṭhakurāḷā *manḍala*, but as is clear in line 11, the land granted was Ṭhakurāḷā proper. It is possible that Ṭhakurāḷā was also formerly headquarters of a *parganā* of the same name.

The seal and the inscription give the king's name as Pratāpasimhabrahman which may be the same as Pratāpasimhavarman. These alternative spellings will be found in some later records as well.

The scribe of the record was one *Pandit* Ramaṇu.

Text

Seal {
श्री-
प्रताप-
सिहब्र-
ह्म

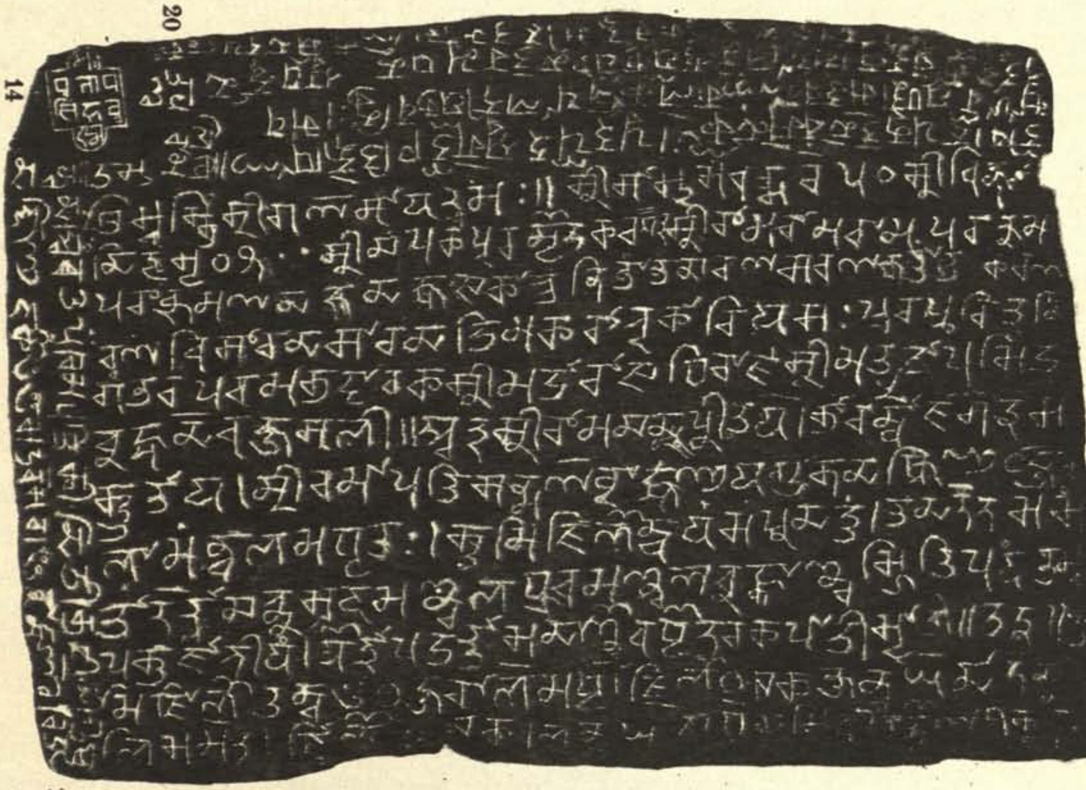
ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीशास्त्रसंवत्सरे ५१ श्रीविक्र[मा]- (l. 2) दित्यस्त्र १६··श्रीचम्पकपुर-द्योतकर-[चं?]त्रश्रीरामरामरामपर(रा)क्रम- (l. 3) पराक्रमणदक्ष-दक्षजाकान्तनितांतचरणशरणकृताःत(तः) करण ( ) रणविशारद-शारदहिमकरानुकारियशः पूरपूरितदि- (l. 5) गंतर-परमभट्टारकश्री-महाराजाधिराजश्रीमत्प्रतापसिह्-(l. 6) ब्रह्मदेव [*]कुशली ॥ अत्र श्रीरामचद्र(न्द्र)प्रीतये। मारद्वाजगोत्रसं-(l. 7) भूताय। श्रीरमापतिशर्मणे ब्राह्मणाय गुरुदक्षिणा ठकु[रा]- (l. 8) ळामंडलमध्यतः । भूमिजिलोद्वय संप्रदत्तं। तदनेन ससं- (l. 9) ताने नाचन्द्रसर्यमंडलध्रुवमण्डलब्रह्माण्डस्थितिपर्यंत-मु- (l. 10) पमु(भो)-जनीयं। योत्रापहर्ता स दण्ड्यो वध्यो नरकपाती स्यात् ॥ तत्र ॥ भू- (l. 11) मिजिलो २ दुइ ठक(कु)-राले मध्य। जिलो १ एक कुडचे दा नद्व- (l. 12) लि समेत। जिलो १ एक। लुडचे मध्ये भूमिबीज द्रोण ७ उट्ठुर- (l. 13) डै दां अव २ पं। रमपति की दित्ती भटी दी गु[रु*]- (l. 14) दक्षिणा ज कोइ इस हुरे स गाड ब्राह्मणे मारहथ्या (l. 15) होए। ज पडते दे वंशे दा कोइ। पुत्र पोत्र अगे होए तिह्ले लाण्या ॥ (l. 16) सामारो य ध[र्म]सेतुर्नराणां काले काले पालनीयो भैवद्भिः। सव- (l. 17) नेतान् भाविन भूमिपालान् भुयो भुयो [य]चते रम[च]द्र [॥*][1] अष द्वाद- (l. 18) श जन्मनि दश जन्मानि शूकरः कुसी ज[न्म] सह[स्र]णि भु[मि] दानापहरकः ॥[2] (l. 19) लिपि- (l. 20) त पं राम- (l. 21) णु- (l. 22) हस्त

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[1] For the corrected reading of this verse see below, p. 178.

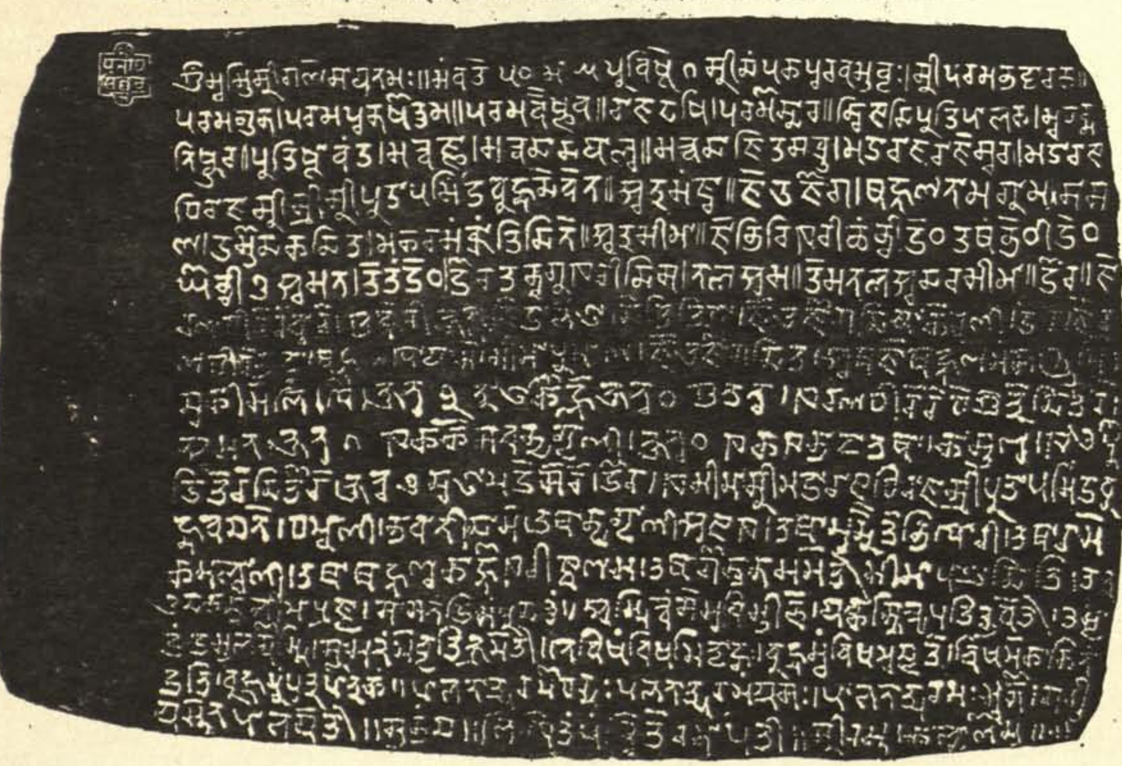
[2] For the corrected reading of this verse see below, p. 177.

A.—Chamba Plate of Pratapasimha; Sastra 51.



SCALE: TWO-THIRDS.

B.—Lakshmi-Narayana Temple Plate of Pratapasimha; Sastra 51.



SCALE: ONE-HALF.

B. Ch. Chhabra.
Reg. No. 3977 E'36 - 500'53.

Survey of India, Calcutta.

TRANSLATION

Seal : The illustrious Pratāpasiṁhabrahman.

(L. 1) Om. Hail! Obeisance to the illustrious Gaṇeśa ! In the glorious Śāstra year 51, (*corresponding to the year*) 16.. of the illustrious Vikramāditya ;

(L. 2) The illustrious *P.M.* Pratāpasiṁhabrahmadeva, who adds lustre to the splendid city of Champaka ; ....who in prowess is equal to Rāma, Paraśurāma and Balarama ; who is expert in assailing his enemies ; who has his heart entirely devoted to worshipping Siva ; who is proficient in warfare ; who has all the quarters filled with the flow of his glory resembling (*in purity and brilliance*) the autumnal moon ; being in good health (*issues this charter*).

(L. 6) Here, out of devotion to the illustrious Rāmachandra, two *jiḷos* of land in the Ṭhakhurāḷā *maṇḍala* have been given as *gurudakshiṇā* to the esteemed Brāhman Ramāpatiśarman, born of the Bhāradvāja *gotra*. This he as well as his children may enjoy as long as the moon, the sun, the polar star and the universe endure. Whosoever will encroach upon it is to be fined and punished and may descend into hell.

(L. 10) (*The details*) thereof : Two 2 *jiḷos* of land at Ṭhakurāḷā—one 1 *jiḷo* of Kuḍagha including Naddhali and (*the other*) one 1 *jiḷo* in Luḍagha—; the land of Dahuraḍa measuring 7 *droṇas* of seed-corn and two mango trees, have been granted to *Paṇḍit* Ramāpati as *gurudakshiṇā* in Bhaṭi. He who misappropriates it will be guilty of the sin of killing cows and Brāhmanas. The *Paṇḍit's* descendants are to enjoy (*this grant*).

(L. 16) (Here follow two customary stanzas.)

(L. 19) (*This has*) been scribed by *Paṇḍit* Rāmaṇu's hand.

No. 21. LAKSHMI-NARAYANA TEMPLE PLATE OF PRATAPASIMHA; SASTRA 51

(*Plate XII, B*)

This plate belongs to the temple of Lakshmī-Nārāyaṇa at Chamba and is now preserved in the Bhuri Singh Museum there, bearing the catalogue number B, 17. It measures 9⅝" high by 14¾" broad. It has a seal embossed in the top left corner, with a Nāgarī legend containing the king's name. The inscription consists of 17 lines of writing.

The language is partly incorrect Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 51, the 1st day of Māgha, the hibernal solstice or *Makara-saṁkrānti*. Since the week day is not mentioned, the date cannot be verified. As it is, it corresponds to Thursday, 20th December, A.D. 1575.

The charter records the grant of a village called Thahnaṇa by king **Pratāpasiṁha** to *Saṁju* Jeu. The boundaries of the donated land are well defined. The inscription informs us that the land granted by this charter formerly belonged to one *Bhaṭa* Raṇadhīra. Some portions of the land of that village had previously been given to some other persons. They are stated to have been excluded from the present donation. It is not known how the grant ultimately became the property of the temple.

The donated village is identical with Thaneṇā in the Bhaṛiyā *pargaṇā* of the Chamba *wázārat*. Among the other places mentioned in the inscription, Bhiriā, Taḍagrā and Ohlī are to be identified with Bharīṁhāṁ, Taḍagram and Ohli in the same *pargaṇā*.

Text

Seal { श्री– प्रताप– सिघव– म

ॐ स्वस्ति श्रीगणेशायनमः ॥ संवतं(त्) ५१ माघ प्रविष्टे १ श्रीचपकपुरवस्तव्यः (वास्तव्य) । श्रीपरम-भट्टारक ॥ (l. 2) परमगुरु । परमपुरुषोत्तम ॥ परमवैष्णव ॥ राजऋषि । परमोद्दा(दा)र ॥ द्विजादिप्रतिपालक । स्वधर्म- (l. 3) निष्ठुर ॥ प्रतिष्ठावंत(वत्) । सर्वज्ञ । सर्वदादयालु ॥ सर्वदाजितश [त्रु] । महाराजराजेश्वर ॥ महाराजा- (l. 4) धिराज श्रीश्रीश्रीप्रतापसिहब्रह्मदेवेन ॥ अत्र संजु ॥ जेउ जोग । थह्लण नाम ग्राम ॥ शास- (l. 5) ण हस्तोदक दित ॥ मकरसंक्रांतिदने ॥ अत्र सीमा ॥ जे भिरिएरी छंडी हेठ तथ भेठी हेठ (l. 6) घोडी २ असन । तेत हेठ । होर तडग्रए री दिश ॥ नल अस ॥ तेस नाल अदर सीमा ॥ होर ॥ ज (l. 7) रणधीरे रे [व] रे। ओह्लेरी कुह्ल जिहा लेइ दिति तिहा । जेउ जोग दिया केरणी होर । जे र- (l. 8) णधीरे भटु । थह्लण खाया से सीमा प्रमाण । जेउ जोग दित । अथ जे थह्लणे मंझ । भूमि । (l. 9) शुकी से लिखि । कुनु ३ त्राइ कोह्ले कुनु १ ओतड । ए रणधीरे रे थेओत्रे दितो-रे । (l. 10) असन । कुनु १ एक केशव भ्यगणी । कुनु १ एक ए भट तथा । काशुणु । एउ प्रो- (l. 11) हिते रे दितोरे । कुनु २ दुइ महेशेरे । होर । ए सीमा श्रीमहाराजाधिराज श्रीप्रताप-सिहब्र- (l. 12) ह्मवचने धम्वाणी । भवानीदासे । तथा भ्यग्याणी अजाए । तथा मुद्रेते भिखारी । तथा रामे । (l. 13) कमल्वाणी । तथा थह्लोण काह्लोएरी ज्वाणस । तथ गोभुरु समत् सीमा पाइ दिति । तत्र (l. 14) उदकचुलीमारुज्य । शाशनंहि संप्रदत्तं ॥ अस्मिन्वंशे सुविस्तीर्णे । य कश्चिन्नृपतिर्भवेत् । तस्या- (l. 15) हं हस्तलग्नोस्मि । शाशनं म(मा)व्यतिक्रमेत ॥[1] न विषं विषमित्याहुः । ब्रह्मस्वं विषमुच्यते । विषमेकाकिनं (l. 16) हंति । ब्रह्मस्वं पुत्रपौत्रकं ॥[2] पालनात्परमोधर्मः पलनात्परमं यशः । पालनात्परमः स्वर्गो । गरी- (l. 17) यस्तेन पालयेत् ॥[3] शुभंच ॥ लिखितं पंडिते रमापती ॥ श्रीरस्तु । कल्याणो[स्तु] ॥·॥

Translation

Seal: The illustrious Pratāpasiṁhavarman.

(L. 1) Om. Hail! Obeisance to the illustrious Gaṇeśa! In the year 51, on the 1st of Māgha; the illustrious *P.M.* Pratāpasiṁhabrahmadeva, in residence at the

[1] For the corrected reading of this verse see below, p. 177.
[2] See below, p. 177.
[3] For the corrected reading of this verse see below, p. 177.

splendid city of Champaka, who is highly venerable; who is pre-eminent among men who is a devout worshipper of Vishṇu; who is a saintly king; who is exceedingly generous; a protector of *dvijas* and others; rigid in (*observing*) his own duties; distinguished; omniscient; always compassionate; ever victorious over his adversaries; the lord of kings and great kings; has, on the *Makara-saṁkrānti* day, donated the village called Thahnaṇa as a *hastodaka* grant to *Saṁju* Jeu. The boundaries hereof: Below the two rocks lying at the foot of the incline of Bhiriā and under Bheṭhī; further, the boundary lies inwards from the brook flowing in the direction of Taḍagrā. Moreover, Jeu should be allowed to use the watercourse of Ohlā in the same manner as was used by Raṇadhīra. And Thahnaṇa has been given to Jeu with the same extent of boundaries as was enjoyed by the *Bhaṭa* Raṇadhīra.

(L. 8) Now the land which is excluded from Thahnaṇa is recorded: The three 3 *kunus* of irrigable and 1 *kunu* of unirrigable land which had been given to the daughter's son of Raṇadhīra; one 1 *kunu* of Bhyagaṇī Keśava (*and*) 1 one *kunu* of Bhaṭa and Kāśaṇu, which had been given to the *Purohita*; (*and*) two 2 *kunus* of Maheśa.

(L. 11) The extent of boundaries as described above was defined by the order of the illustrious *Mahārājādhirāja* Pratāpasiṁhabrahman in the presence of Dhamvāṇī Bhavānīdāsa, Bhyagyāṇī Ajā, Mudraitā Bhikhārī, and Kamalvāṇī Rāma as well as of the wife and son of Kāhno of Thahnaṇa.

(L. 13) The grant was made with the proper ceremony of libation of water.

(L. 14) (Here follow three customary verses.)

(L. 17) And (*may there be*) prosperity! (*This*) has been written by *Paṇḍit* Ramāpati. May there be blessings! May there be welfare!

No. 22. LAKSHMI-NARAYANA TEMPLE PLATE OF PRATAPASIMHA, SASTRA 51 (DUPLICATE)

This plate belongs to the temple of Lakshmī-Nārāyaṇa at Chamba and is at present kept in the Bhuri Singh Museum there, its catalogue number being B, 18. It is a very well preserved sheet of copper, measuring 10″ high by 12″ wide excluding the handle to its left. The handle has a hole pierced in its centre. The top centre of the plate bears a seal with a Nāgarī legend containing the king's name. The inscription consists of 16 lines.

The language is partly incorrect Sanskrit and partly Chambyālī. The style of composition in the preamble is ornate, though that part is full of mistakes.

As regards the contents of the record, it is virtually a copy of the foregoing charter. The date, the donee, the donated village and many of the other details are exactly the same here as they are found in the previous plate, with one main difference, namely the present record does not exclude some pieces of land as belonging to certain other owners, as the preceding document specifies. It appears that

after the present charter had been prepared it was discovered that some fields at the donated village were the personal property of certain individuals, which it was then thought necessary to exclude from the donation. And this necessitated the drawing up of a fresh charter. The present one is thus a discarded copy of the record, while the preceding plate contains it in its revised form.

TEXT

Seal { श्र
प्रताप-
सिघव-
म

ॐ स्वस्ति: श्रीगणशायनमः संवत् ५१ मकरसंक्रांतदिने। श्रीपर्मभट्टार्कः पर्मगुरु। प- (l. 2) र्मपुर्षोत्तमः पर्मेश्वरः पर्मब्रह्माण्यो। देवद्वजगुरु। पुजनभिरतो। शरणागतः कृपणनय (l. 3) सत्य हरिश्चंद्रः भीम परक्रमः अर्जुण धनुखधारि। कर्णस्त्याग। रमचंद्रचरित्रः। विदुरबुद्धिवि- (l. 4) भवे। हितजनदयाबंधु अहितजनदण्ड। खड्गशिरच्छेदः अष्टदशप्रकृतिपलाणात्। महारा- (l. 5) जाधिराज। भूषणवंङ्शःभुषणमणिकुल। उधरणधीरः महाराजधिराज। रज्यराजेश्वर। श्रीम[त]- (l. 6) प्रतापसिघब्रह्मः श्रीमहारजअ[न*]न्दब्रह्मकात्मजः श्रीमहाराजगणेशब्रह्मसुतस्यः श्रामह- (l. 7) रजधिराज श्री प्रतापसिघ व ब्रह्मदेवस्यः श्रीविष्णु। भगवान्। प्रीत्या-र्थनः। ब्रह्मणा॥ जउ (l. 8) जोगे। आगहर॥ साशण॥ थनण दीता। श्रीराए प्रतापसिघब्रह्म। अथ। सीम। विभग। लिख्यत (l. 9) अथ पुर्व दिशा नइ तइ। सीम। अथ। दक्षण दीश॥ नाले रो सीमा। पश्चम दिशा। भेठी हेठ (l. 10) सीम। अथ। उत्तर दीशा॥ ढडेरी॥ सीमा। होर। ओह्लिरि। कुह्ल॥ मझ। पाणि॥ भङ्ग॥ श्री- (l. 11) य॥ भि जेउ। जोगे राए दीता॥ थह्लणे। मंझ॥ होर। जे रणधीरे भट्ट। थह्लण। खाया (l. 12) से ए। सभ। सीम। प्रमाणे। राए। जेउ। जोगे दीता॥ श्रीराजे प्रतापसिघे ब्रह्मे। रे। पुत्रे पो- (l. 13) त्रे। पालण। ब्रह्मणा। जेउ रे। पुत्रे। पोत्रे। खाणा। होर। श्रीराए प्रतापसिघब्रह्मे दित (l. 14) पर। रै का धर्म। सभ नि रखण। ॐ पालनात्परमो धर्मः पालनात्परमो यशः पालनां पर्म (l. 15) स्वर्गः गरीवस्त्वेन पालयेत्॥[1]॥ राजा मंत्री बंके सुतः भवानीदासे॥ लिखाया (l. 16) पंडित सुरोत्तमसुतः पंडित रामापति लिखीत्व॥ ॥ इति शुभमस्तु॥ कल्यण

CORRECTED READING OF SANSKRIT PORTION

ॐ स्वस्ति। श्रीगणेशाय नमः। संवत् ५१ मकरसंक्रान्तिदिने। श्रीपरमभट्टारकः परमगुरुः प-(l. 2) रमपुरुषोत्तमः परमेश्वरः परमब्रह्मण्यो देवद्विजगुरुपूजनाभिरतः शरणागतकृपणनाथः (l. 3) सत्ये हरिश्चन्द्रो भीमः पराक्रमे अर्जुनो धनुर्धराणां कर्णस्त्यागे रामचन्द्रश्चरित्रे विदुरो बुद्धिवि- (l. 4) भवे हितजनदयाबन्धु-रहितजनदण्डखड्गशिरच्छेदोऽष्टादशप्रकृतिपालनान्महारा- (l. 5) जाधिराजो भूषणवंशभूषणमणिः स्वकुलो-द्धरणधीरो महाराजाधिराजराजराजेश्वरः श्रीम[त्]-(l. 6)प्रतापसिंहवर्माश्रीमहाराजानन्दवर्मात्मजस्य श्रीमहाराज-गणेशवर्मणः सुतः श्रीमहा- (l. 7) राजाधिराजः श्री प्रतापसिंहवर्मदेवस्तेन भगवतः श्रीविष्णोः प्रीत्यर्थं

TRANSLATION

Seal: The illustrious Pratāpasiṁhavarman.

(L. 1) Om. Hail! Obeisance to the illustrious Gaṇeśa! In the year 51 on the *Makara-saṁkrānti* day; the illustrious *P.M.P.* Paratāpasiṁhavarman, son of the

[1] For the corrected reading of this verse see below, p. 177.

illustrious *Mahārāja* Gaṇesavarman, son of the illustrious *Mahārāja* Ānandavarman—the illustrious Pratāpasiṁhavarman who is highly venerable ; who is pre-eminent among men ; who is a great patron of Brāhmaṇas ; who is devoted to worshipping divinities, honouring *dvijas* and respecting his elders ; who is a protector of the submissive and the distressed ; who in truthfulness is a Hariśchandra, in prowess a Bhīma, among archers an Arjuna, in generosity Karṇa, in conduct a Rāmachandra (*and*) in the exuberance of intellect a Vidura ; who is a very kinsman full of compassion towards his well-wishers ; who would in chastisement behead his foes with the sword ; who is (*truly*) a lord of great kings through conserving the eighteen elements (*of his kingship*) ; who is an ornament to the house of Mūshaṇa ; who is proficient in raising his family to glory—has, out of devotion to the illustrious Lord Vishṇu, given (*the village of*) Thanaṇa as a rent-free grant to the Brāhman Jaü.

(L. 8) The demarcation of the boundaries is recorded : In the east the boundary extends as far as the river (*Rāvi*) ; in the south the brook forms the boundary ; in the west the limit is below the precipitous slope ; (*and*) in the north the steep precipice marks the limit. Further, the king has granted to Jeu one third share of the water from the Ohli watercourse at Thahnaṇa.

(L. 11) The king has donated to Jeu the (*village of*) Thahnaṇa to the same extent of boundaries as was enjoyed by Bhaṭa Raṇadhīra. The descendants of the illustrious king Pratāpasiṁhavarman are to protect (*this gift*) and those of the Brāhman Jeu are to enjoy it. This is the donation of the illustrious king Pratāpasiṁhavarman, but this pious gift of the king should be protected by all.

(L. 14) (Here follows one customary verse.)

(L. 15) (*This*) has been dictated by the king's minister Bhavānīdāsa, son of Baṁka and written by *Paṇḍit* Ramāpati, son of *Paṇḍit* Surottāma. May there be welfare and prosperity !

No. 23. CHAMBA PLATE OF PRATAPASIMHA'S TIME ; V.S. 1636

(*Plate XIII*)

This plate[1] was in the possession of the *Rājaguru*, *Paṇḍit* Mohan Lal, at Chamba. Although it is slightly damaged and shows a few rents in different places, the inscription on it is almost intact. It measures 11½" high by 14" wide, and has no handle. In its upper left corner it bears a seal with a Nāgarī legend containing the king's name. The inscription on it covers, all told, 43 lines, of which lines 31-34 appear in the left margin, lines 35-38 run inversely in the top margin, lines 39-41 likewise appear in the top margin, but to the left of the seal, and lines 42-43, in slightly bigger letters, over lines 39-41. There is hardly any space left blank on the plate. Its inscribed side looks crammed with writing, especially because the letters are comparatively small in size.

The language of the record is partly Sanskrit and partly Chambyālī and the composition is faulty, particularly in the *bhāshā* portion where the text is in some places quite unintelligible.

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1 No. 28 of *APRAS, NC*, 1903-04, p. 8.

It is a document of unusual length for a Chamba copper plate and its contents are equally unusual. Although it is essentially a charter registering a land grant, yet it incidentally records some transactions of a different nature, which are of much historical interest and importance. It is, however, to be regretted that owing to the text being defective, the true import so far as those transactions are concerned remains obscure.

The record opens, after the usual obeisance to Gaṇeśa, with the date which is the Śāstra year 55 corresponding to Vikrama Saṁvat 1636 on the *Ananta-chaturdaśī* day in the bright fortnight of the month of Bhādrapada. Since the week-day is not mentioned, the date cannot be verified. As it is, it corresponds to Friday, 4th September. A.D. 1579.

After the date comes the usual preamble from where we gather that the ruler of Chamba at that time was Pratāpasiṁha, son of Gaṇeśavarman and Sāhibadevī. It is then stated that Balabhadradeva, as heir-apparent to Pratāpasiṁha, conferred the present charter on *Paṇḍit* Surānanda's son Ramāpati. Balabhadradeva is styled in the present inscription as *mahāyuvarāja*. As we know from his own charters, he was a son of Vīrabhānadeva and a grandson of Pratāpasiṁha.

It appears from the foregoing statement that Balabhadradeva was the grantor, but in reality, as is made clear in the subsequent part of the grant, his name has been associated with some donations previously made by his grandfather and great-grandfather. Thus, it is stated that a village named Bhuḍa in the Sāho *pargaṇā* had been granted by Gaṇeśavarman. The donee's name is not mentioned, but he must have been Ramāpati's father Surānanda. Then Pratāpasiṁha is stated to have donated two villages on two different occasions as *gurudakshiṇā*, obviously to his *guru* Ramāpati,[1] one named Ocha in the Bāthari *pargaṇā* and the other named Paṇathala in the Pihura *pargaṇā*. The occasion of this last *dakshiṇā* was the *Ananta-chaturdaśī vrata*, evidently the very day which is mentioned in the date in the beginning of the record. The object of the present charter is thus to register the grant made on the *Ananta-chaturdaśī* day as well as the two grants previously made to one and the same donee.[2]

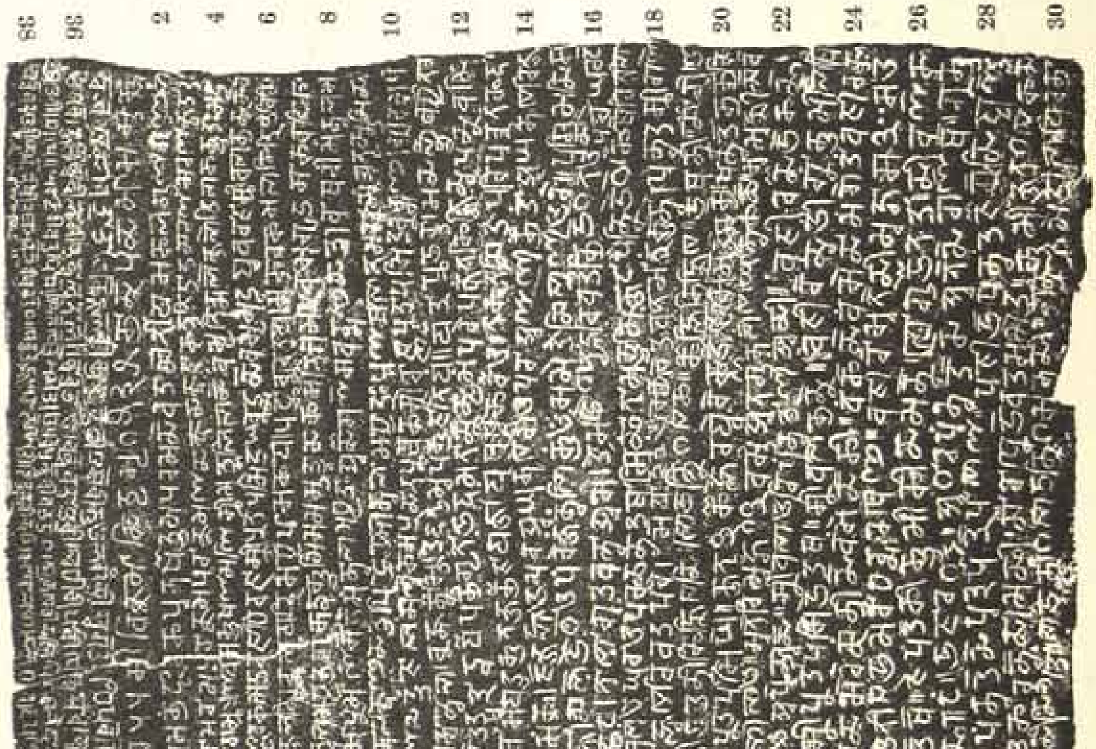
Then follows a description of the boundaries of each village, which is given in great detail. In the course of the description of Ocha, there is a mention of the king's two ministers having deprived the rightful owner of that village and having on that account been fined and dismissed by the king. The case was tried and decided by the king, while Balabhadra had to do a lot of service in that connection by way of personally going and reinstating the *Paṇḍit* in his former position. It is chiefly in connection with the narrative of this case that the text is extremely perplexing.

In line 32 there is, to all appearance, reference to the capture or occupation of Bhaṭī and Pihura, but the full significance of this is not clear.

[1] See above p. 58.

[2] Though Gaṇeśavarman's grant must have been to Surānanda, but as the latter is the father of Ramāpati, the recipient of the present charter, the grant goes to the same family or the same donee, so to say.

CHAMBA PLATE OF PRATAPASIMHA'S TIME: V. S. 1636.



SCALE: THREE-FIFTHS.

B. Ch. Chhabra.

Reg. No. 3977 E'38 500'53.

SURVEY OF INDIA, CALCUTTA.

As regards the various places mentioned in the inscription, most of them are identifiable. Thus the *maṇḍalas* of Sāho, Bātharī and Pihura are the same as the *parganās* of Sāho, Bāthrī and Piura, of which Bāthri is in the Bhaṭṭi *wazārat*, and the other two in the Chamba *wazārat*. The village of Bhūḍa or Bhuḍa is identical with the modern Bhuḍā or Bhuḍḍā, while Ocha and Paṇathala cannot be identified with certainty. Ocha is probably the same as Achhānā. Aghāru, Siuḍi and Sāhlu are identical respectively with the modern Aghārūṁ, Syūṁḍī and Sāhlo in the Sāho *parganā*, while the river Saḷa is obviously the Sāl. Bhihriā seems to be the same as Bharīṁhāṁ in the Bhaḍīṁhāṁ *parganā* of the Chamba *wazārat*. Maṁgalā is in the Sāch *parganā* of the same *wazārat*.

TEXT

Seal { श्री-
प्रताप-
सिंहव-
ह्म

ॐ स्वस्ति श्रीगणेशाय नम: ।। श्री शास्त (शास्त्र) संवत्सरे ५५ श्रीविक्रमादित्यस्य १६३६ भाद्रपदमासशुक्ल- (l. 2) पक्षे अनंतचतुर्दश्यां । श्रीचंपकपुरवशीय (वासी) परमभट्टारक-पुरुषोतम-परमदेवतार्चनीय-सकल-गुणगणालं- (l. 3) कृत-देवद्विजअ (जा) तिथिपु (पू) जक-श्रीमद्गणेशवर्मसुत: श्रीरामरामरामपराक्रम-परा-क्रमणदक्ष-दक्षजाक (का) न्त-नितांतचरणशरणकृतांत:- (l. 4) करग-रणविश (शा) रद-शारदहिमकर(रा)नुक (का) रियश: पूस्पूरितदिगंतर । मूषणवंशभूवणमणि[:*] श्रीमत्सलिलदेवस्य निर्मले कुले तिलकभूत:(तो) महा- (l. 5) राज्ञीश्रीसाहिबदेवीकुक्षिक्षीरनीरनिधिसुधादीधिति [:*] परमभट्टारकमह (हा) र (रा) जाधिर(रा)ज-श्रीप्रत (ता) पसिहव (सिंह) ब्रह्मदेव[स्त*]स्य मह (हा) युवराज [:*] श्रीबलभद्रदेव (वो) (l. 6) गो (गौ) डदेश (शी) य भट्टच (ट्टाचा) र्यशिरोमणिश्रि (श्री) सुर (रा) नद (न्द) पुत्र (त्रा) य । श्रीत्रिकुलनिर्मल (ला) य त्रिसंध्योपासकाय । प (ष) ट्कर्मरताय । स्वकरकमलचित्रितं विचि- (l. 7) त्रं प्रसादभूमिपत्रं समर्पयति तत्र च ग्रामत्रय(यं)नाना-मंडलमध्यत(तो) गुरु'त्र भूमिसमस्त (सवनस्प)[2] त्युदक सनिर्गमप्रवास (वेश)[2]गृहशाकवाटिका- (l. 8) दिवृक्षआ(क्षा)रामवि ग्राम (मं) यदत्र लग्ने(ग्नं)[तत्सर्वसहित । *] भूडन (ना) मग्राम[:*]सर्वसीमाप्रमाणं (ण:) शाहोमंडलमध्यत: अदो (आदौ) गणेशवर्मणा दत्त (त्त:)। बाथरीमंडलम- (l. 9) ध्यत: ओच नामग्राम (नामग्राम:) शी(सी)मा प्रमाण[:*] श्रीप्रतापसी (सिं) हवर्मणा गुरुदक्षिणा [इति*]दत्तं (त्त:)। पिहुर म । डं (मण्ड) लमध्यत: पणथलन (ना) मग्रामं (म:) अन्यद्भु (भू)मिद- (l. 10) क्षिणा [इति*] अनंतचतुर्दशीव्रतोद्यापन (ने) अच्छिद्र ।[3] ग्रहण दक्षण (क्षिणा) [इति*]दत्तं (त्तो) जल चुलुक संप्रदानपूर्वक (कं) श्रीराज्ञा[4] प्रतापसिंहव्र (व) र्मणा । श्रीरम (मा) प- (l. 11) तये दत्तं (त्त:) । तदने [न*] । [5]ससंतनेनाचंद्रसूर्यमंण्डलद्ध्रुव[6]मण्डल । ब्रह्मडं(ह्माण्ड)स्थिति[प*]र्यन्तमुप ु (भो) जनि (नी)- यं ।। योनाप्रहर्ता । स दण्डो(ण्ड्यो) वध्यो नर- (l. 12) कपाति (ती) स्यात् । [7]सर्वे (र्वै) [रुपरि*]लिखिते(तं)

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[1] Are we to read गुरुत्र[य *] भूमि for गुरुभूमित्रयं ?

[2] This seems to have been copied from the Thundhu plate of Āsaṭa, cf. *ACS*, Pt. I, p 199, text line 14.

[3] This *danda* is not necessary.

[4] Read राज्ञा श्रीप्रतापसिंहवर्मणा.

[5] This *danda* is not necessary.

[6] This letter is superfluous; read मण्डल.

[7] From here to the end of line 13 the text seems to have been copied literally, though not correctly, from the Thundhu plate of Āsaṭa, cf, *ACS*, Pt. I. p. 199, text lines 16-19.

राजपुरुषे(षै)[र*]नुमंतव्य:(म्) ॥ एतत्नु[त्रपौ*]त्रात्व(न्व)योपभोग्य[म]नाहार्यमनाच्छेद्यमपरेपक्ष्यं (रिपन्थ्यं) न किन्चि (ञ्चि) दुपद्रव (वा) दि- (l. 13) कं कर्तव्यं। अस्मत्प्रदत्तताम्रसा (शा) सनप्र(प्रा)माण्याद्दसतु वासयतु भुनक्त(क्तु) भोजयक्त(तु) । यथ(थे)ष्टं करोतु । न क(के)नचित् परिपन्थन(ना) क(का)र्या (l. 14) अथ सि(सी)मा ॥ भुडे पूर्व अघारुएरे नाले समेत भुडे मंझ । जे कुह्ल उपरे अघरुए रे । उपरा अणणी भो तां अघरुएरि कु- (l. 15) ल भि भुडे जोग अणणी । दक्षिणा थ भुडेरि कुह्ला । चले हेठे उपरे कुंडलि भुंड समेत् चिलूणी उरे ॥ पश्चिम दिश (l. 16) शीउडि रि बता हृठ बैंदूणी दूणी ओरे चिलूणि हट । नाला गत बडा अस । तेस हेठ । [कु]ह्लरि बत भि हेऽ नै उपरे घरटे (l. 17) स्मेत ॥ उत्तर दिशा । नै शल। उपर कटले सिमेत् । शलुंइ घर उपर छड तथा शिढा नाम भूमि कुट पैंडि हेडे । कंथेरि नलि (l. 18) परे। सपडा निरोग ओरे । कोह्ली उपर: चिराणी शाह्लए रि बत परे । से बात तइ सभ एतव मात्रं भुड । पंडत श्रीगणे- (l. 19) शे टिकि दिता ॥ गुरपण भी ॥ लाहडी १ एक कोह्ली ओतडी भिह्लिएदि । लहडि १ एक ॥ कोह्लिभिह्लिए ॥ हयडी ॥ चौरी । ओ- (l. 20) ह्ली ॥ मंगले रि ए ॥ एकदशी रे बिसजणे कि दिती ॥ प्रताप-सिघे ॥ कुनु ३ कोह्ले रथे रे कहोल समेत सभे ॥ [प]डते भओ कि (l. 21) दिते ओच अपेलेय वर्ष ३ खाय ॥ टटे दी अवत्रली लइ ॥ सुने रि मुह्ल १३ बस्त अन गुो(गो)रु लेए । घाड कछे ॥ सुमुह्ल ७ चेरे (l. 22) श्रीदिवाणे तपाउ कित ॥ पंडत श्रीबलभद्रे जइ अपे अदे ॥ श्री बलउरि पंडताणि अंदि ॥ वजीर दोहे क[ढे] । (l. 23) अनंते दे बिसजणे कि हस्तोदक दीत ॥ श्रीप्रतापसिहे तय ॥ श्रीबलभद्रे ॥ वजीरे दुहीं यां भूमि लै खि (l. 24) संदीवाणे पंडत दिति ॥ जे अगे कोइ रविदासे र चंडी दे बंसे दे कि ॥ बंके दे बंसे मंगे तां वजीर झु - (l. 25) ठे ॥ जे कोइ अगे मे [रे*] बंसे द सूर्यबंसी होए ॥ तिनी एह मेरा धर्म रखणा ॥ वजीरा[1] सुने दी मुहा श ३०० शउ (l. 26) त्रे लगणे ॥ पं ॥ रामुंणु ॥ साम ॥ ब ॥ रतन दिते थे ॥ जे पं[ड*]ते की भूमी की दमडे ॥ लागु होन तां दीवाणे झु- (l. 27) ठे ॥ ए लगणे दी मुह्ल दीवाणे लेगी ॥ ड ॥ टं ॥ हजार १८ । अठार पंडते दे अने दे गणे थे ॥ ग्रा भू- (l. 28) मी अणदीति खवी ॥ जे कोइ मेर[2]धर्म पंडते दे पुत्र पोत्रे पालण ॥ पजीहे पंडत जोग दिखणे (l. 29) मुह्ल लगणे दी ॥ दीवणे लेगी ॥ घर उकरडे दी मढी । चारा खुहे बत समेत ॥ भूमि कुनु १ एक चो (l. 30) ......संरी मश बलीभद्रे तुलगुरुखे दी दिति ॥ लहडी १ लहडी १ समदी । लडि १ मेडील विरभा- (l. 31) जे दीति [:] कुनु १ धिणहेद: कुनु १ मुहडी दा । जीलो २ दुइ ठकुराह्ले रे: लुघन ढुली संमेत् डहुरडे मत (l. 32) भटी लइ ता दीति ॥ ज पिहुर लेअ ता पणयल समैत गुरुदक्षिणा दिति । श्री प्रता[प*]सिह बदरीनारायणे रे (l. 33) देहे प्रतिष्ठा की ॥ ओच ग्राम दिता ॥ पूर्व ॥ नग बाडरे रे देह् बुह्ल पंडोऽ सम । दक्षिण ॥ होर टोट्लन- (l. 34) ल [ख्वा]र पार गोरचर । ढड्ल ओरी जुह अच मश । कुलोडी री लागी समेत भुइदी सीम (l. 35) दुबंए दी बता ताइ। केह्लणे री भुइ हेठे। ओचे री भुइ लगंदी अगेती एत्र परे । पाणी रा डिभर अस हेडा अगं भुइ सभे शमालि (l. 36) उपरे । कुलोडे री लागी त्यडालु नाली । [ख्वा]र ताइं । बडे बना ओरीं । अघी री पारी खड ख्वार । डाडरे ताइ सन । कुलोडी बुह्ली बडी बीडा उपरे । बडी घोडी हेठे के- (l. 37) थ ओरी । द ॥ प ॥ घराटे री बत पिबो । खिले खेत्रे समेत । उपर प्रेडे री बत हेठ । आढए री दलि पिचे चले ख्वार । घुरे थुर ॥उ॥ लुबाली खड ख्वर घराटे ताइ उपरीये चले पिगे (l. 38) बडे बन ओरी। अगोली[3] री तथा मनोले[3] री बत हेठ । खड कुह्ल घराटे शमेत । टिक्क करी भुमि साथा लाग । दल १ । बीज प १९ अगोली री दीशा विशंटु अंदर बर्वाडे रे घराहणा उपर मेहलाणे पिचे समेत टोट्ट- (l. 39) ल अगे बघहु वी [ड*?] (l. 40) ताइ गरचर भ- (l. 41) च मश सीम (l. 42) लिपि (l. 43) रमुणु

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[1] The letter रा shows a scored out sign of medial *e* over it.

[2] This syllable has also a sign of medial *ā* added on to it.

[3] Under these seven letters there are four *aksharas* followed by two *daṇḍas*, of which the second and the third are clearly *sa* and *a* respectively. Their connection is not clear.

Translation

Seal: The illustrious Pratāpasiṁhabrahman.

(L. 1) Oṁ. Hail! Obeisance to the illustrious Gaṇeśa! In the glorious Śāstra year 55, (*corresponding to the year*) 1636 of the illustrious Vikramāditya, on the *Ananta-chaturdaśī* (*14th day*) in the bright fortnight of the month of Bhādrapada;

(L. 2) the illustrious Balabhadradeva, the grand heir-apparent (*mahāyuvarāja*) of the illustrious *P. M.* Pratāpasiṁhabrahmadeva who is in residence at the splendid city of Champaka (*and*) who is a son of the illustrious *Paramabhaṭṭāraka* Gaṇeśavarman (*who was*) pre-eminent among men, adorable as a supreme deity, endowed with all virtues, (*and*) a worshipper of gods, Brāhmaṇas, and guests; who[1] in prowess is equal to Rāma, Paraśurāma and Balarāma; who is expert in vanquishing his foes; who has his heart intensely devoted to the feet of Śiva; who is an experienced warrior; who has all the quarters filled with the affluence of his glory resembling the autumnal moon; who is a gem in the dynasty of Mūshaṇa; who is the very forehead mark of the noble family of Saliladeva (*i.e.*, Sāhilla-deva); (*and*) who is a very moon (*sprung*) from the milky ocean (*in the form*) of the womb of the illustrious great queen Sāhibadevī; bestows (*this*) wonderful charter of land-grant, adorned by his own lotus-like hand, upon the son[2] of the illustrious foremost *Bhaṭṭāchārya* Surānanda of the Gauḍa country, who[3] is pure in respect of (*all*) the three families;[4] who (*regularly*) observes the *tri-sandhyā*[5] rites; (*and*) who is (*ever*) intent upon (*performing*) his sixfold[6] duty.

(L. 7) The grant consists of three villages from different *parganās*—three extensive lands including all that is attached to them, namely vegetation, water with the right to letting it flow in or out, houses, kitchen-gardens, trees, groves, shelters and the like.

(L. 8) First, the village named Bhūḍa, to the extent of all its boundaries in the Śāho *parganā*, was granted by Gaṇeśavarman. (*Then*) the village called Ocha, to the extent of its boundaries, in the Bātharī *parganā*, was donated as *guru-dakshiṇā* by the illustrious Pratāpasiṁhavarman. (*Lastly*) the village known as Paṇathala, in the Pihura *parganā*, an additional *dakshiṇā* consisting of land, given as *dakshiṇā* on the

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[1] This and the subsequent epithets again pertain to Pratāpasiṁha.

[2] His name is *Ramāpati* which occurs below in lines 10-11.

[3] This refers to the donee.

[4] This alludes to the family-connections from the sides of one's father, mother and wife. Thus the term *tri-kula-nirmala* applies to one whose father is of pure descent, mother comes of a noble family and wife is likewise of high birth.

[5] Namely, morning, midday and evening prayers.

[6] The six acts incumbent upon a Brahman are: learning, teaching, performing sacrifices, making others perform sacrifices, giving charities and accepting charities.

occasion of the termination of the *Ananta- chaturdaśī vrata* as well as of the uninterrupted (*execution of the*) vow, was conferred by the illustrious Pratāpasiṁhavarman upon the illustrious Ramāpati, with (*the proper ceremony of*) libation of water.

(L. 11) That (*grant*) may be enjoyed by him (Ramāpati) as well as by his progeny as long as the moon, the sun, the polar star and the universe endure. Whosoever will encroach hereupon, deserves to be punished (*and*) put to death, (*and*) may descend into hell ! All the aforementioned[1] servants of the king should abide by (*this charter*). This (*gift*) is to be enjoyed by (*the donee's*) sons and son's sons in succession ; it is not to be seized, not to be confiscated, not to be disputed, (*and*) no interference whatsoever should be caused (*hereto*). By the auhority of the copper-charter granted by us,[2] he (*the donee*) may dwell (*or*) cause (*others*) to dwell (*in the donated land*), may enjoy (*or*) let (*others*) enjoy (*it*)—he may do whatever he pleases. nobody should offer any obstruction.

(L. 14) Now the boundaries :[3] The eastern boundary of Bhuḍa is marked by the stream of Aghāru, the stream being included in Bhuḍa. There also runs a watercourse above Aghāru. Should the donee so require, he is allowed at any time to conduct that water also to Bhuḍa. On the south the boundary is formed by the watercourse of Bhuḍa, the land called Kuṁḍali, lying below and above the channel and extending as far as the *chīl* grove, being included in Bhuḍa. On the west the boundary-line runs below the road to Sīuḍi, inwards from the *badāh* grove, below the large pit in the brook under the *chīl* grove, also below the path leading to the water course, the water-mill above the river (*Sāl*) being included in Bhuḍa. On the north the boundary lies above the river Saḷa (*i.e.*, Sāl), the flat ground of the river-bank being included in Bhuḍa, below the precipice rising above the houses of Saluṁi as well as below the stone steps in the land called Siḍhā beyond the brooklet of Kaiṭhā, inwards from the Nirogā rock beyond the old Sāhlu road above the wet land, all the land as far as that road being included in Bhuḍa. Having defined Bhuḍa with this much extent, the illustrious Gaṇeśa (*i.e.*, king Gaṇeśavarman) gave it to the *Paṇḍit*.

(L. 19) Now the details also of the land given as *guru-dakshiṇa*.[4] One *lāhaḍī* of partly wet and partly dry land at Bhihriā ; one *lāhaḍī* of wet land at Bhihriā ; the lands called Hathaḍī, Chaurī and Ohlī at Maṁgalā ; three *kunus* of wet land

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[1] It may be observed that the present charter makes no mention of any officer. However, the inscription from which the passage in question is copied does name a number of officials. See above, p. 65, n. 7.

[2] This refers to the royal donor whose order is obviously recorded here in direct speech.

[3] The original, from here, is in the *bhāshā*, extremely faulty and in places quite unintelligible. Hence the translation given from here onwards will be found to be more of an attempt at an explanation than a literal rendering.

[4] The original has simply *gurapaṇa bhī*, and it is indeed too much of imagination to derive so much sense out of it as we have done. The expression is rather obscure. But for the fact that we know, the inscription has, after mentioning Gaṇeśavarman's gift of Bhuḍa, stated (text line 9) Pratāpasiṁha's grant of Ocha as *guru dakshiṇā*, we might explain the expression under discussion differently . The term *gurapaṇa*, which we have equated with *guru-dakshiṇā*, in reality means 'rank of *guru*,' and the expression *gurapaṇa bhī* in the given context would rather denote 'the king also invested the *Paṇḍit* with the rank of *Guru* or *Rājaguru*.' And possibly it is a passing reference to Gaṇeśavarman's honouring Surānanda with the dignity of *Rājaguru*. And for Pratāpasiṁha, we know from another inscription (above Inscription No. 20) that he had Ramāpati as his *Guru*.

on the Rāvi, including the land called Kahola—all these lands were given by Pratāpasiṁha, on the occasion of the *Ekādaśī visarjana* to *Paṇḍit* Bhabho. The ministers took Ocha to themselves and enjoyed it for three years. They took the *avatralī* property of Taṭā, consisting of 13 gold *mohurs*, moveable articles, grain, cattle, six plots of *ghāḍī* land and 7 gold *mohurs* in cash. The king tried the case and delivered judgment. The illustrious Balabhadra himself went and brought the *Paṇḍit* and brought the *Paṇḍit's* wife from Balaur. Both the ministers were dismissed. The villlage and land, which had been misappropriated by the two ministers, were granted by the illustrious king Pratāpasiṁha and the illustrious Balabhadra to the *Paṇḍit* as a *hastodaka* grant on the occasion of the *Ananta-chaturdaśī visarjana*. Should in future any descendants of Ravidāsa, Chaṁḍī and Baṁkā prefer claim to the said property, then the ministers' claim will be deemed false. My descendants, the scions of the Solar race, should in future preserve this pious gift of mine. The ministers were fined three hundred gold *mohurs*, and that sum was given to the *Paṇḍits* Rāmunu, Sāma and Ratana. If the *Paṇḍit* be assessed any amount on account of his land, then the king's judgment will prove false. These *mohurs* realised from the fine are to go to the king. The value of the *Paṇḍit's* grain was estimated at 18 eighteen thousand copper *ṭaṁkas*. The village and the land were enjoyed without being granted. All my descendants should protect this gift of mine for the *Paṇḍit's* progeny. Out of the amount of the fine, twenty-five *mohurs* are to be given to the *Paṇḍit* and the rest is to go to the king.

(L. 29) Balabhadra gave the house, the hospice of Ukaraḍā, including the four wells and the road, and one *kunu* of land in Choseri, on the occasion of the *tulāpurusha* ceremony. One *lāhaḍī* of land to each. One *lāhaḍī* at Mahīla was given by Virabhāna (Vīrabhāna). One *kunu* of land at Dhiṇaha, one *kunu* at Muhraḍī, two *jiḷos* at Ṭhakurāhlā, including Lughana and Ḍhuḷī, in Dahuraḍā, were granted when he took Bhaṭī. When he took Pihura, he gave Paṇathala as *guru-dakshiṇā*.

(L. 32) The illustrious Pratāpasiṁha donated the village named Ocha on the occasion of the consecration of the temple of Badarīnārāyaṇa. Its boundaries are on the east it includes the whole of the watershed below the shrine of the Nāga Bāḍhara; on the south it includes the pasture land on both the sides of the Ṭoṭṭhala brook, inwards from Dhaṅala, the grazing ground being within Ocha, the boundary of the land including the mound of Kuloḍī, as far as the Durbā road, below the land of Kehnaṇa, including all the land in front of the pool of water which is beyond the former border of the land of Ocha, above Śamāli, as far as the mound of Kuloḍa and the near bank of the [illegible]yaḍālu brook, inwards from the large parapet, inwards from the stream running beyond that, including all the land up to Dāḍarā, above the long ridge beneath Kuloḍī, under the big rock, inwards from the *kaith* tree ; on the south-west[1] the boundary lies behind the path leading to the water-mill and includes the uncultivated land, below the path on the upper descent, behind the Āru field, inwards from the channel, running alongside it ; and on the north[2] the

[1] The original has *da* and *pa*, which stand for *dakshiṇā* and *paśchima*.

[2] The original has *u*, which stands for *uttara*.

boundary extends as far as the water-mill situated on the near bank of the Lukhālī stream, behind the upper channel, inwards from the big oak tree, below the path leading to Agolī and Manola, including the water-mill and the watercourse diverted from the stream. The land of Ocha has been defined thus and incorporated in this grant. One field measuring 19 *pathas* of seed-corn lies in the direction of Agolī within Viśaṁṭu, above the dilapidated house of Barbāḍā, behind Mehlaṇa, in front of the Ṭoṭṭhala brook, as far as Baghahu ridge, including in its boundary the Bhacha pasture.

(L. 42) This has been scribed by Ramuṇu.

No. 24. DRABILA GRANT OF PRATAPASIMHA; SASTRA 58

This plate was in the possession of a Brāhman, named Duryodhan, in Chamba. The engraving on it is rather carelessly executed, especially in its latter part where it appears to have, moreover, been rubbed off to some extent. It measures 5¾" high by 10" wide excluding the handle on its left. It has altogether 16 lines of writing, of which lines 12-15 appear in the left margin while line 16 occurs in the top margin where there is also a seal, now very faint, with a Nāgarī legend containing the king's name.

The language is partly Sanskrit and partly Chambyālī and the composition is extremely faulty. The text has been left uncorrected because of its intelligibility in spite of the mistakes. The inscription is dated the 9th day of Vaiśākha, the year 58 obviously of the Śāstra reckoning. It corresponds to the Vikrama Saṁvat 1639, and as such the date may be equated with Sunday, 6th May, A.D. 1582, though in the absence of any mention of the weekday it is not quite verifiable. The object of the charter is to register certain gifts by king Pratāpasiṁha to one Bhaṭa Bhāgaṇu, belonging to the Yajurveda and the Bādhula *gotra*. The chief gift consists of 2½ *bhaṅgas* of land at the village of Drabilā. The donation included additional five *lāhaḍīs* of land as well as some houses, etc. Besides, the same donee was a recipient of a house-site in the town of Chamba as well as a specified amount of daily provisions in recognition of his priestly services by way of performing *havana* and *japa* on behalf of the king at various shrines. In this connection three temples are mentioned, Chandragupta, Lakshmī-Nārāyaṇa and Baṁśīgopāla. Of these, the first is a Śiva temple and the name Chandragupta applies to the *liṅga* therein. They are all at Chamba.

The particular village of Drabilā is said to be within the Sāch *pargaṇā* of the Chamba *wazārat*, though the list of villages at my disposal does not show any village of the name of Drabilā in that *pargaṇā*. It may, however, be pointed out that there are several villages of that name within the state of Chamba, belonging to different *pargaṇās*.

TEXT

Seal { श्री -
प्रताप-
सिघ-
वर्म

ॐ ।। श्रीसंवत ५८ वैशाखप्रविष्टे ९ श्री बडे नारायणे दे। देहरे प्रतिष्ठ होइ (1. 2) श्री चंपकपुरवासे। पर्मभट्टारक पर्मगुरु। पर्मपुरषोत्तम। पर्मेस्वर। प- (1. 3) मंब्रह्मण्य । देवद्विजंगुरुपूजनरतो। स्सत्य हरिचंद्र। भीम पराक्रम (1. 4) अष्टदश प्रकृति पाळाणत् श्रीमहाराजाधिराज। रजरजेश्वर। सूर्यवंश (1. 5) कुलउधरणधीर। श्री प्रतापसिंघ ब्रह्मरिखी [यजुर्वेद बाधुल गोत्र] भागणु (1. 6) भटे की शाशण। द्रबिला नाम भंग २ ।। दिती जोमी ल्हडी ५-दितो- (1. 7) होर सेलूणि नाले दी सीमा प्रमाण·········
घर उप्रले कोठे दे खन्ना गोहरे त्रेउढे चले– (1. 8) भागणु भटे दा भोग प्रमाण श्रीमहरजे श्रीप्रतापसिघे चंद्रगुपते दे बडे श्रीलक्ष्मीनाराय- (1. 9) णे दे दे [हे*] हवन करण ते भागणु भटे श्रीराजे बखा हवन २ माळ ४ करणि इथि दि दछणा बरो रोजे दे (1. 10) रु ००) २ रोक उमदे चोल से ३ दाल से ।। लूण शि २ घीउ सेर रोज १ प्रति भागणु भटे की देणा (1. 11) श्रीप्रतापसिघे ते बेढे दे होन तथा भागणु भटे दे वंशे कने अकणा धरम पालणा (1. 12) श्रीप्रतापसिघे चंद्रगुपते दे गोदूहन माला (1. 13) बंशि गोपाले दे हवन रोज····वृते शुरी भटे भाग- (1.14) णु की दिती चंबानगर में घर ठा १ शाशण करि भा- (1. 15) गणुभटे की दिती जगा·······(1. 16) भवन ब्रोती भट भागणु को शाशण भटे भागणु की[1] दीत नारायण प्रतिस्या

TRANSLATION

Seal : The illustrious Pratāpasiṁhavarman.

(L. 1) Om. In the glorious year 58, on the 9th day of Vaiśākha, when the consecration ceremony was performed at the temple of Lakshmī-Nārāyaṇa, the illustrious *P.M.P.* Pratāpasiṁha[2] gave a *śāsana* (*i.e.*, land-grant) to the Yajurvedin Bhaṭa Bhāganu of the Bādhula *gotra*, (*the grant consisting of*) 2½ *bhaṅgas* of land.. ...(*at the village*) called Drabilā, 5 *lāhaḍīs* of land....., and with the extent of the boundary marked by the Selūṇī brook........, the area to be enjoyed by Bhaṭa Bhāganu (*including*) the house, the upper cottage in the cavity of the hill (?), the footpath and the zigzag watercourse.

(L. 8) When the illustrious king Pratāpasiṁha would perform *havana* at the temples of the gods Chandragupta and Lakshmī-Nārāyaṇa, Bhaṭa Bhāganu should then perform, on behalf of the illustrious king, two *havanas*, (*and tell*) four *mālās*. As honorarium for this Bhaṭa Bhāganu is to be supplied with the daily provisions of 2 *ṭaṁkas* in cash, 3 seers of fine rice, ½ seer of pulses 2 *sīrsāhīs* of salt and 1 seer of ghee.

(L. 11) The descendants of the illustrious Pratāpasiṁha are to maintain his pious gift for the family of Bhaṭa Bhāganu.

1 This syllable appears above the line ; evidently it was omitted first and was supplied later on.

2 It is considered unnecessary to add here a translation of the conventional epithets attached to the name of the king especially when most of them have already been translated above, see p. 67

(L. 12) The illustrious Pratāpasiṁha has given as *śāsana* one house-site in the town of Chambā to the priest Bhaṭa Bhāgaṇu for the daily performance of *go-dūhana-mālā* at (*the temple of*) Chandragupta and of *havana* at (*the temple of*) Baṁśīgopāla.

No. 25. MANGALOA PLATE OF PRATAPASIMHA; SASTRA 58

(*Plate XIV, A*)

This plate[1] was found in the possession of a Brāhman, Rām Chand by name, at the village of Maṅgaloā in the Loh Tikrī *parganā* of the Churāh *wazārat*. It measures 5½″ high by 8″ wide. It has a seal, crudely engraved, in the top left corner with a Nāgarī legend containing the king's name. The inscription runs into 14 lines, of which line 11 runs inversely in the top margin, lines 12-13 appear in the left margin and line 14 in the right.

The language of the record is Chambyālī with a few expressions intended to be in Sanskrit. The record is dated in the year 58, referring undoubtedly to the Śāstra reckoning, on the 13th day of Vaiśākha, without mentioning the week-day. The corresponding Vikrama Saṁvat must be 1639, and the date may thus be equated with Thursday, 10th May, A.D. 1582.

The object of the charter is to record the grant of a village named Maṁglaua, by king Pratāpasiṁha to the temple of Śrī-Nārāyaṇa by which is meant the temple of Lakshmī-Nārāyaṇa at the city of Chamba. It is further stated that the village was placed under the care of three individuals, Hamīra, Hedo and Chipu by name, who were practically to enjoy the donated village. Each of them had to pay to the temple a specific tax both in kind and in cash.

The donated village is obviously the same as Maṅgaloā, the provenance of the plate.

The writer of the charter was one *Paṇḍit* Durugu.

TEXT

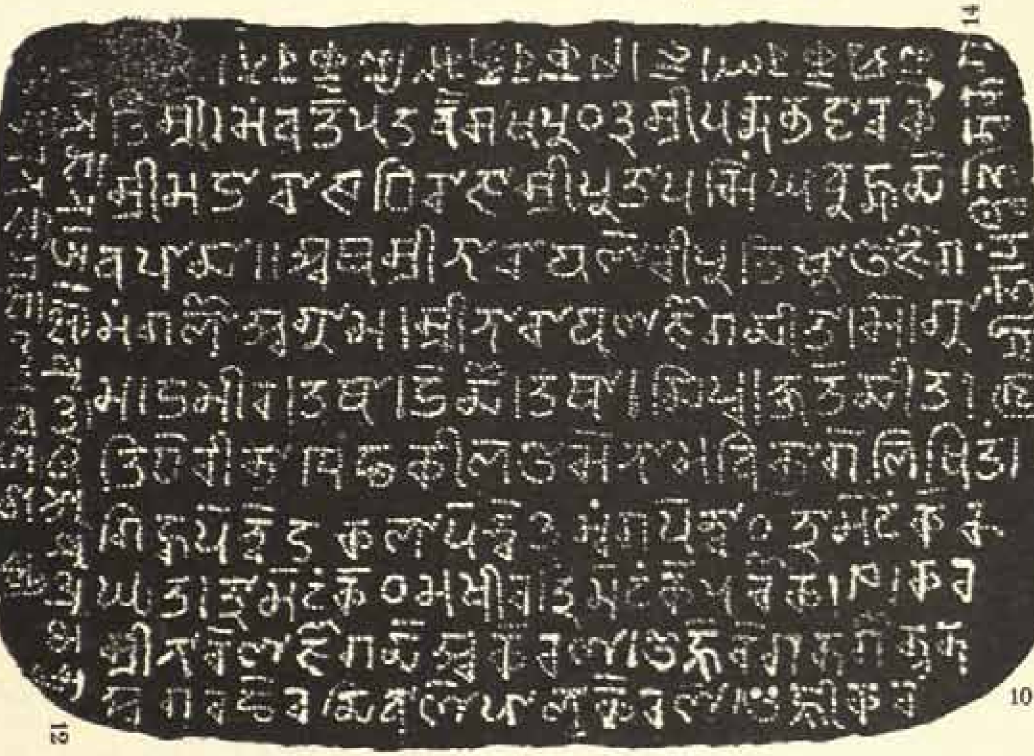
Seal { श्रीप्र-
तापसिं-
ह [वर्म] }

ॐ श्री। संवते ५८ वैशाख प्र १३ श्रीपर्मभट्टारक- (l. 2) श्रीमहाराजाधिराज श्रीप्रतापसिंघवर्ह्म दे- (l. 3) वपादा। अथ श्रीनारायणे री प्रतिष्ठाइ जोग (l. 4) मंगलौअ ग्राम। श्रीनारायण जोग दीता। से। ग्रा- (l. 5) म। हमीर। तथा। हेदो। तथा। चिपु। कुते दीत। (l. 6) तिधे री भाख फकी लइ से नाम विभागे लिखितं। (l. 7) गिह पेडे ८ कला पेडे ३ मुंग पेडा १ त्रामे टंके ४ (l. 8) घृत।[2] त्रामे टंके १ मखीर।[2] त्रमे टंके ५ रोक। ए। कर (l. 9) श्रीनारेण जोग देअ केरण। इह्ले रे गरुगोभुर (l. 10) अगर फेर दिवाणे पाल्या केरणे। इह्ली कर (l. 11) देअ केरण। जे। ए कारकुमादि केरण। (l. 12) न देन। त। दिवाणे इह्ला बाला छडा- (l. 13) इ होरन जोग देण। एहे फकी (l. 14) लिखीतं। पंडिते।]दुरगु

1 No. 11 of *APRAS, NC*, 1906-07, p. ४.

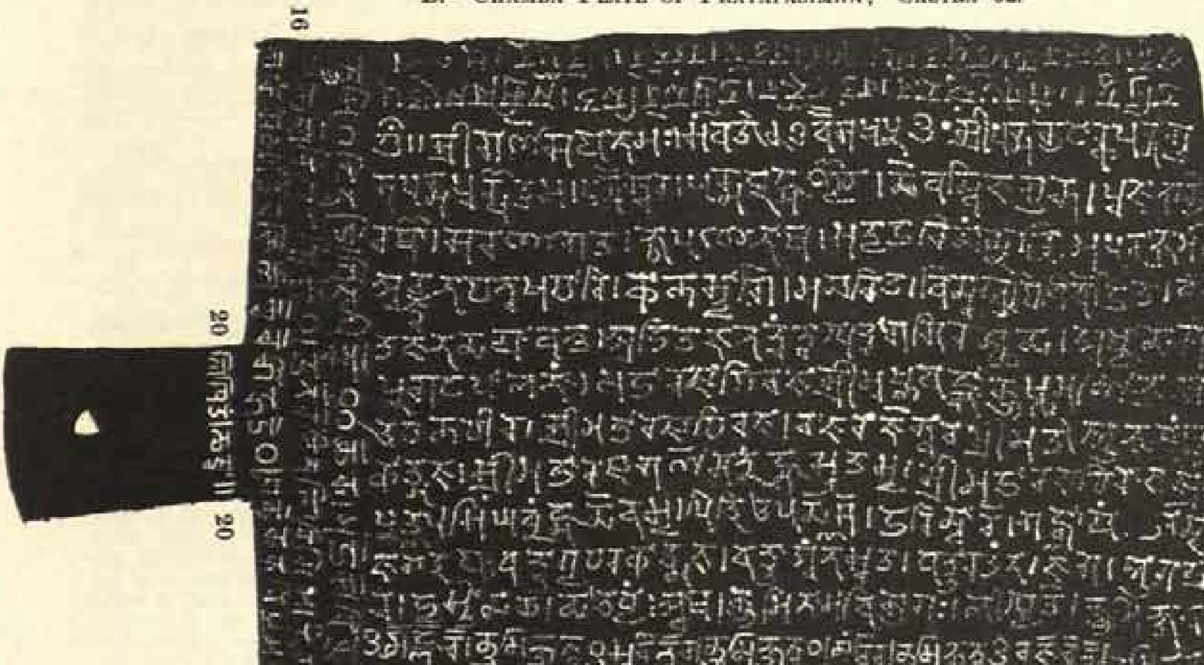
2 This *daṇḍa* represents the sign for ¼ (one fourth).

A.—MANGALOA PLATE OF PRATAPASIMHA; SASTRA 58.



SCALE: SEVEN-EIGHTHS.

B.—CHAMBA PLATE OF PRATAPASIMHA; SASTRA 62.



SCALE: TWO-THIRDS.

B. CH. CHHABRA.

SURVEY OF INDIA, CALCUTTA.

Regn. No. 3977 E'98—500'53.

Translation

Seal: The illustrious Pratāpasiṁhavarman.

(L. 1) Om. Prosperity ! In the year 58, on the 13th day of Vaiśākha, the illustrious *P.M.* Pratāpasiṁhabrahmadeva has bestowed the village Maṁgalaua on *(the temple of)* Lakshmī-Nārāyaṇa on the occasion of its renovation. That village has been entrusted to Hamīra, Hedo and Chipu.

(L. 6) The details of the agreement entered into are specified as follows: *(Hamira is to give)* 8 *peḍas* of wheat, 3 *peḍas* of peas, 1 *peḍa* of green-grams and four copper *ṭaṁkas* ; *(Hedo is to give)* ½ seer of ghee and 1 copper *ṭaṁka* ; *(and Chipu is to give)* ½ seer of honey and 5 copper *ṭaṁkas* in cash. This tax should be regularly paid to the Lakshmī-Nārāyaṇa *(temple)*.

(L. 9) The king should take care of their children in future[1] and they should pay the tax without fail. If they continue tilling the land and fail to pay the tax, then the king may resume the land from them and entrust it to others. Such is the agreement.

(L. 10) This has been written by *Paṇḍit* Durugu.

No. 26. CHAMBA PLATE OF PRATAPASIMHA; SASTRA 62

(Plate XIV, B)

This plate[2] belonged to the *Purohit*, Baḍu Ḍīḍo by name, at Chamba, and is now preserved in the Bhuri Singh Museum there, bearing the catalogue number B, 19. It measures 7½″ high by 12″ wide including the handle on its left, which has a hole pierced in its centre. It has no seal. The inscription covers 20 lines in all of which lines 15-17 occur in the left margin, lines 18-19 run inversely in the top margin and line 20, which is a short one, appears on the handle.

The language is partly Sanskrit and partly Chambyālī and the composition is very faulty. The text has been left uncorrected, as the sense is quite clear throughout.

The record is dated the 20th day of Vaiśākha in the year 62,[3] which plainly refers to the Śāstra reckoning and as such corresponds to the Vikrama Saṁvat 1643 and may be equated with Tuesday, 17th May, A.D. 1586.

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[1] That is, the king should preserve the grant for them.

[2] No. 7 of *APRAS, NC*, 1906-07, p. 8.

[3] This is what Dr. Vogel reads and accordingly concludes that the present is the latest known charter of Pratāpasiṁha (see *HPHS*, Vol I, p. 299). An examination of the sign for the figure read as *6* will show that it answers more to *4* than to *6* though for either it appears somewhat distorted. In fact the unusual form of the figure *4* seen in No. 25, line 7 and No. 37 line 1 resembles the one in question. I would read the number of the year as *42* rather than as *62*, not so much for the aforementioned reason, as for the following two considerations : First, Baḍu Aṁno, the father of the donee in this grant is obviously identical with Baḍu Aṁno figuring in one (No. 12) of Gaṇeśavarman's grants, the date of which corresponds to A.D. 1521-22. The difference of time between the father and the son would be that of 64 years in the case of the date of the present charter being the year 62, which is abnormally long whereas it would be that of 44 years in the event of the date of the present inscription being the year 42, which is not so abnormal. Secondly, in line 9 of the present document it is stated that Pratāpasiṁha made the grant at his father's instance, which indicates that his father was alive then. It will be either A.D. 1566 or A.D. 1586 according as the number of the year in question is read either as 42 or as 62. The former appears more likely. It may be recalled that according to Dr. Vogel Pratāpasiṁha's father Gaṇeśavarman died in A.D. 1559 (see *HPHS*, Vol. I, p. 297). This conclusion is based evidently on the fact that A.D. 1559 (or A.D. 1553 according to me) is the last year known from his dated records. It may, however, be pointed out that four (Nos. 16-19) of his records bear no date. It is quite likely that some of them may be later than A.D. 1559 and that Gaṇeśavarman was still living in A.D. 1566 as shown above. According to me thus, the present inscription instead of being the latest, is the earliest of Pratāpasiṁha's charters.

The object of the inscription is to record a land-grant made by king Pratāpasiṁha, at his father's suggestion, to one Baḍu Ratana, son of Baḍu Aṁno and grandson of Baḍu Gayādhara of the Bhāradvāja *gotra*. One Baḍu Aṁno figures as one of the two donees in a grant by Gaṇeśavarman (No. 12). Possibly he is identical with Baḍu Aṁno, the father of Ratana. Similarly the latter's grandfather Gayādhara is mentioned as one of the two grantees in a grant by Ānandavarman (No. 10). The gift, it is stated, was made on the Gaṅgā (the Ganges) at Haridvāra (Hardwar), from which it is clear that the donor had gone to that holy place on pilgrimage. The donation consisted of several parcels of land situated at several villages, namely Mehlā, Suroḍa, Chaṁbi, Rajerā, Khaḍerā and Kīlo or Keloḍa. Of these the first is the headquarters of the Mehlā *parganā*, Suroḍa and Chaṁbi are identical with Saroḍ and Chambī in the Sāch *parganā*, and Rajerā is in the Panjlā *parganā*, all in the Chamba *wazārat*. Khaḍerā is probably the same as Chhaderā in the Panjlā *parganā*, whereas it has not been possible to identify Kīloḍa or Keloḍa, though it is presumably the same as Kuloḍa or Kuloḍī mentioned in another inscription of Pratāpasiṁha (No. 23, text lines 34-36).

The writer of the grant was one Chhaju.

Text

ॐ॥ श्री गणेशय नमः । संवत् ६२ वैशाख प्र २० श्रीपर्मभटार्क पर्मगु-˙ (l. 2) रु पंर्मपुर्षोत्तम। पर्मेश्वर। पर्भब्र ह्मण्यो । देवद्विजगुरु । पुजनभि-(l. 3) रयौ शरणागत। कृपणनाथ। सत्य हरिचंद्र . भिम पराक्रमी (l. 4) अर्जुन धनुषधारि। कर्णस्त्यागि । सचरित। विदुर बुधि विवेहित। ही - (l. 5) तजनदयावन्त। अहित-जनदंडखडगशिरच्छेद । अष्टादश (l. 6) प्रगट पालतां । महारजाधिरज श्रीमुष्णवंशभूष्णमणिकुल (l. 7) उधरणवीर। श्रीमहारजाधिरज । राजरजेश्वर स्रीमत् आ[न*]न्द ब्रह्म-(l. 8) कात्मज। श्री-महारज गणेश[ब्रं]ह्मसुतस्य । श्रीमहारजाधिराज श्री-(l. 9) प्रतापसिंघब्रह्मदेंवस्य । पित्रि उपदेशे । हरिद्वारे। गंगायं। भरद्वा- (l. 10) जगोत्रय। बडुग्यधरकात्मज। बडु अंनो सुत। बडु रतंन जोग। अगह-(l. 11) र। हस्तोदक। दातव्यं। अथ। भूमिनाम विभागः। लीख्यते । भूमि कुनु (l. 12) २ मैह्लरे। भूमि कुनु २ सुरोडे र। भूमि कुनु १। चंबिर । भूमि कुनु ३ रजेरेरे। भूमि कुनु (l. 13) १ खडेरे र। होर। लहार्ड ३ कीलोडे। मंझा। छेकि। दिती। ए भुमि नम(l. 14) सिम। विभाग लिख्यते। भूमि १ पुल्यंदरि। संर। बीजधंन पिडे ३ (l. 15) भूमि १ टिटुहि। बिज पिडे ११ छेक। महेशे रि भुमि पिचो (l. 16) थक्यले रि लहडि हेठ। उनेरे रि नलि रि सिम। होर प्दोहले रि न-(l. 17) लि रि सिम। होर। केलोडे रे गोह्ल हेठ। ए छेक करि प्रमण (l. 18) हरिद्वर। गंगइ अंदर। रतंन जोग। हस्तोदरे(क) दित। ए श्री रए प्रतप-(l. 19) ब्रह्म। तथा रै के पुत्रे पोत्रुए पलग। रतने। रतंने रे। पुत्रे पोत्रे। खण। (l. 20) लिखितं। छजु॥

Translation

(L. 1) Om. Obeisance to the illustrious Gaṇeśa!

In the year 62, on the 20th day of Vaiśākha, the illustrious *P.M.P.* Pratāpasiṁhabrahmadeva,[1] son of Gaṇeśabrahman,[2] son of Ānandabrahman[2] has, at the

[1] The conventional epithets descriptive of Pratāpasiṁha have been left untranslated here. For a translation of them see above p. 67.

[2] For a note on the term *brahman* used as an alternative of *varman* in these inscriptions see above p. 58.

instance of his father, given a gift (*of land*) as a rent-free (*hastodaka*) grant, to Baḍu Ratana, son of Baḍu Aṁno, son of Baḍu Gyādhara (Jayādhara) of the Bhāradvāja *gotra* on the Ganges at Haridvāra.

(L. 11) Now the details of the donated land are recorded: 2 *kunus* of land at Mehlā, 2 *kunus* of land at Suroḍa, 1 *kunu* of land at Chaṁbi, 3 *kunus* of land at Rajerā, 1 *kunu* of land at Khaḍerā. Besides, 3 *lāhaḍīs* (*of land*) within Kḷloḍa have been parcelled out and given. The details and extent of boundaries of this (*last mentioned*) land are recorded : 1 (*parcel out of*) the State demesne, (*named*) Pulyaṁdari, (*measuring*) 3 *piḍas* of seed-paddy (*and*) 1 (*plot of*) land (*called*) Tiṭuhi (*measuring*) 11 *piḍas* of seed, the boundary line (*running*) behind Maheśa's land, below (*one*) *lāhaḍī* (*of land*) belonging to Thakyalā, the brooklet of Unera forming the limit (*on one side*) and the brooklet of Ṗdohlā (*on the other*), below the path of Keloḍa. The land thus defined was conferred as a *hastodaka* grant on Ratana on the Ganges at Haridvāra. This should be preserved by the illustrious king Pratāpasiṁha as well as by the king's sons and sons' sons, (*and*) is to be enjoyed by Ratana and Ratana's sons and sons' sons.

(L. 20) (*This*) has been written by Chhaju.

No. 27. CHAMBA PLATE OF BALABHADRA; V.S. 1646

(*Plate XV*)

This plate[1] was also in the possession of the *Rājaguru*, *Paṇḍit* Mohan Lal, at Chamba. It is now kept in the Bhuri Singh Museum there, and bears the catalogue number B, 20. It measures 11″ high by 14″ wide. It has no handle and no seal. Instead of the latter it has the word *sahī* engraved in Nāgarī characters in the top left-hand corner. This means 'correct' and corresponds to the word *dṛishṭam* which occurs elsewhere in earlier documents and means 'seen'. Both the expressions convey the sense that the document concerned has been inspected by the donor and found correct—thus issued under the proper authority and with the requisite approval.[2] The document runs into 27 lines, of which lines 22-24 appear in the left margin, lines 25-26 in the top margin and line 7 in the right margin.

The language of the record is partly Sanskrit and partly Chambyālī. The composition is fairly correct.

The record is dated in the Śāstra year 65, corresponding to the Vikrama Saṁvat 1646, in the month of Vaiśākha, on Wednesday, the 3rd day of the bright fortnight — *Akshaya-tṛitīyā* — the *nakshatra* being Hastā. The date is irregular inasmuch as the week-day on the said *tithi* was Monday and not Wednesday. Moreover, the mention of *Hastā nakshatra* in connection with the *Akshaya-tṛitīyā* is clearly a

[1] No. 29 of *APRAS, NC*, 1903-04, p. 8.

[2] Mr. K.T. Telang was probably the first to recognise such a denotation of the expression *drishṭam* occurring at the commencement of a charter (*JBBRAS*, Vol. X, p. 360, note). Bühler and Hultzsch amplified the same view (*EI*, Vol. I, p. 9 f., Vol. VI, p. 88, n. 2). Fleet preferred a different explanation, treating it as an auspicious formula (*CII*, Vol. III, p. 240, n. 2). Kielhorn first accepted Fleet's view (*EI*, Vol. III, p. 259 and n. 7), but later changed to that of Bühler and Hultzsch (*EI*, Vol. IX, p. 268 and n. 6).

mistake; for, the *Akshaya-tṛitīyā* occurs on the conjunction of *Kṛittikā* and *Rohiṇī*.[1] The date may be taken to correspond to Monday, 7th April, A.D. 1589.

It records a gift of land by king Balabhadravarmadeva to *Paṇḍit* Ramāpatī *alias* Pūrṇānanda, son of *Bhaṭṭāchārya* Surānanda, of the Bhāradvāja *gotra*. The gift is meant to be *guru-dakshiṇā*, which shows that Ramāpati became the *Guru* of Balabhadra. The donated land lay in the Udaipur *parganā* of the Chamba *wazārat*, as is clear from the boundary marks. Taḍoli, mentioned to be on the south of the gift land, is a village, 4 miles from Chamba, on the left bank of the river Rāvi, while Sajilā and Dāru, now Sajlā and Duāru, are a little above Taḍoli within a mile or so, on the west as stated. The other places are not identifiable.

The writer of the grant was Ramāpati himself, while it was written in the house of one *Upādhyāya* Nārāyaṇa in the presence of the royal donor and a number of other witnesses. It will be seen that Ramāpati figures as writer in most of Balabhadra's charters.

TEXT

सही [2]

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ श्रीशास्त्रसंवत्सरे ६५ श्रीमन्नृपतिविक्रमादित्यस्य १६४६ (l. 2) वैशाखमासे। शुक्लपक्षे तिथौ अक्षयतृतीयायां। बुधवासरे हस्तानक्षत्रे । श्रीचंपकपुरव(वा)स्तव्यः(व्य) । (l. 3) श्रीपरमदेवताचंनीय । र(रा)जऋषि। श्रीमत्प्रतापसिंहब्रह्मदेवकात्मज । श्रीपरमोद्दा(दा)रद्विजादिप्रति- (l. 4) पालक सर्त्रोपमायोग्य। श्रीमद्वीरभानसुतः(त) ॥ श्रीपरमभट्टारक। महाराजाधिराजपरमेश्वर। चक्रव- (l. 5) र्त्युत्तमलोकपाल। क्ष्मापाल सर्वाधिपति धरणीपाल। सकलगुणगणालंकृत। परमोद्दा(दा)र विद्वज्जन- (l.) गीत सच्चरित्र निखिलाशापूरितयशोवृन्दधवलाकृतसमस्तभुवन । श्रुतिस्मृत्युदिताचार निरत। श्री- (l. 7) भागवतराद्धान्तविचार जन्य भगवद्भक्तिपूत(ता)न्तःकरण। श्रीकृष्णपदारविंदमकरन्दलसमानमान-(l. 8)ससत्यप्रतिज्ञत्वं[3]। प्रतापसंतापितारि मण्डल। परमश्रेष्ठसूर्यवंशप्रदीपक। चक्रवर्ती महाराजाधि- (l.) राज श्रीबलभद्रवर्मदेवविजयसं(सा)म्राज्ये। अत्र श्रीकृष्णप्रीतये । पूजामंत्रग्रहणसमये। गुरुदक्षि- (l. 10) णा भारद्वाजगोत्राय। भटा(ट्टा)चार्यशिरोमणि-श्रीसुरानन्दसुतः[4] । श्रीरमापतिपूर्णानन्दशर्मणे ब्राह्मणा- (l. 11) य दत्तं(त्ता) ॥ तत्र सीमा। पूर्वं नेइ ताइ दक्षिण दिशा खडा कुह्ला समेत। तडोलि री खडा-पार। पश्चिम दि- (l. 12) शा सजि ले री प्रैडी हेठ उत्तर झह्लारे री खडा पारे को ह्लगदे बग ताइ हस्तोदक शाशण रमापती (l. 13) दिता गोर चरका श्वाडा भी श्रीदीवाणे दीता। होर। समाणे री। नाली पार खड उपर सभे शपडी उपर (l. 14) समेत् दारुए री नाली ग्वार। सजिले री कुह्ल सभ कुह्लाणे तथा ॥ सजिले री प्र(प्रै)डी समेत एह गुरचरका श्वाडे समेत उपरीए (l. 15) अट्टु समेत। नाल उपर बुह्ल सभ पंडत मंझ। एह सीमा श्रीदीवणे रे बचने ॥ को ॥ सिंहे। फडणी रिखे। को छड्य। ते। र (l. 16) से समेत। सीमा पाइ दिती। खंड नाम भुमि समेत । यदत्र लग्यमान(नं) ग्रि(गृ)ह व्रि(वृ)क्षशाकवाटिक(कं) [तत्*] सहित(तं) संप्रदत्तं । तदने-

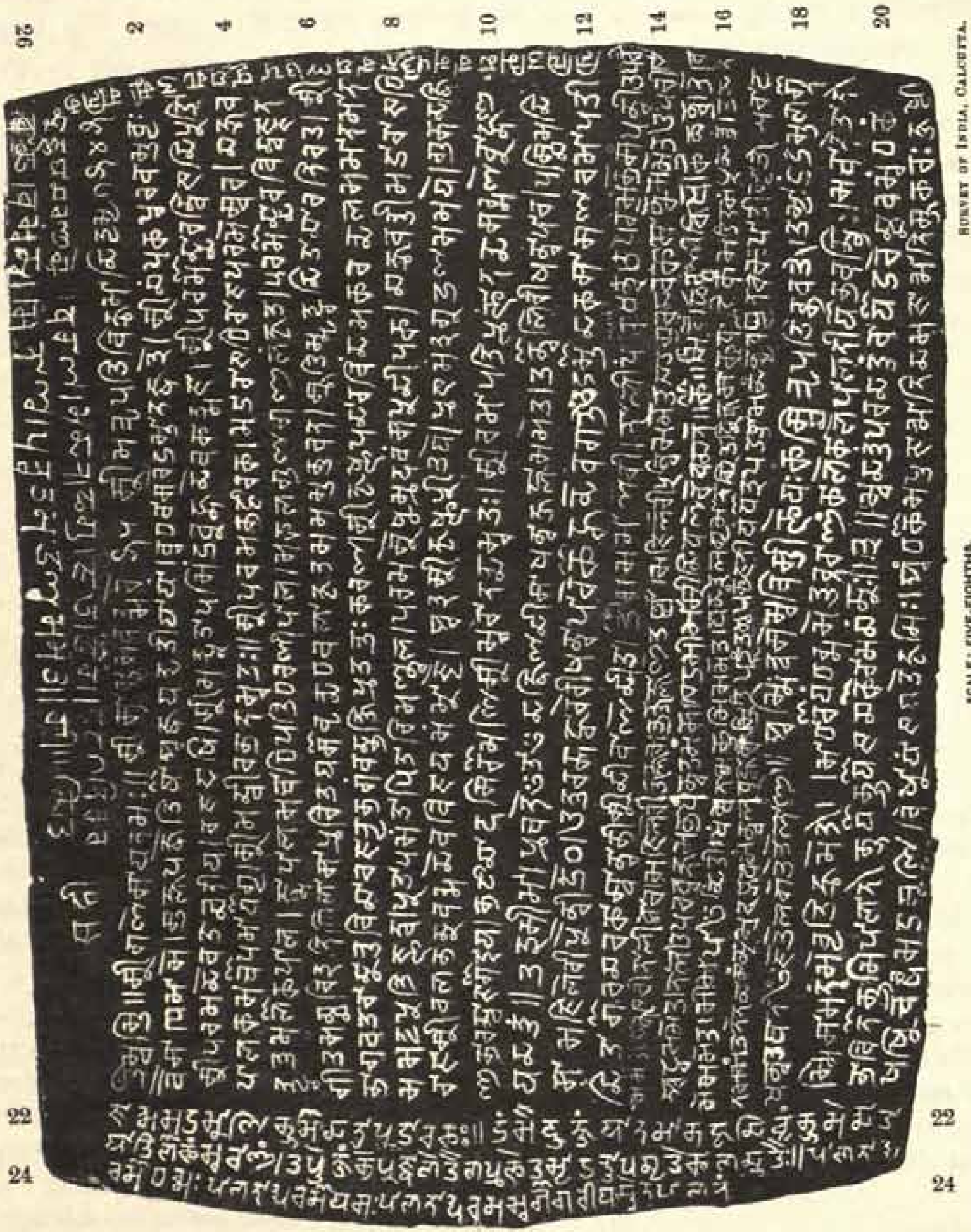
[1] As stated in the *Tithyāditattva*, quoted in the *Śabdakalpadruma* under अक्षयतृतीया—*Vāiśākhe māsi rājendra śukla-pakshe tṛitīyikā Akshayā sā tithiḥ proktā Kṛittikā—Rohiṇī-yuta tasyāṁ dān-ādikāṃ sarvam akshayam śamudāhṛitam.*

[2] The word *sahī*, which appears on the top, just over *Gaṇeśāya* in the first line, is Persian *ṣahīh*, meaning 'correct', 'accurate', or 'to sign.' Here it refers to the charter, implying that the latter has been seen and found corre or approved by the royal donor.

[3] Read सत्यप्रतिज्ञ.

[4] The *visarga* is superfluous ; read सुत.

CHAMBA PLATE OF BALABHADRA: V. S. 1646.



SCALE: FIVE-EIGHTHS.

B. CH. CHHABRA.
Reg. No. 3977 E'38—500'05.

SURVEY OF INDIA, CALCUTTA.

(l. 17) न ससंतानेन दा[1]चंद्रसूर्यघ्रु वमंडलव्रह्माड(ण्ड) स्थितिपर्यंतमुपभुं[2]जनीयं योत्रापहर्ता स दंडयो वध्यो नरकपाती स्यात्। घरांट (l. 18) खड तथा नइ जेते लगे तेते लाणा ॥ अस्मिन्वंशे सुविस्तीर्णे यः कश्चिन्नृपति-र्भव(वे)त्। तस्याहं हस्तलग्नो (l. 19) स्मि शासनं मे(मा) व्यतिक्रमेत्।[3] ॥ साधारोयं धर्मसेतुर्नराणां काले काले पालनीयो भवद्भिः । सर्वानेतान् (l. 20) भाविनो भूमिपालान् भूयो भूयो जा(या)चको रामचंद्रः[4] ॥ ३ ॥ स्वदत्तं(त्तां) परदत्तां वा यो हरेन्च वसुंधरां [।*] (l. 21) षष्ठिवं(ष्टि व)र्षं सहस्र(स्रा)णि विष्ठायां जायते कृमिः।[5] अंधको(कः) सप्त जन्मानि दश जन्मानि शूकरः [।*] कुष्टी(ष्ठी) (l. 22) जन्मसहस्राणि भूमौ दानापहारकः[6]॥ हंसैर्युक्तं यानमारुह्य दिव्यं भूमेर्दाता (l. 23) याति लोकं सुराणां । तप्ते कुंभे प्रज्वले तैलपूर्णे तस्या हर्ता पच्यते कालदूतैः॥[7] पालनात्प- (l. 24) रमो धर्मः पालनात्परमो(मं) यशः[।*] पालनात्परम[:*] स्वर्गो गरीयस्तेन पालनं[8] [॥](l. 25) लिखितमिदं रामपते[9] नारायणउपाध्यायगृहे श्रीबलिभ- (l. 26) द्राज्ञया चरणाग्रे ॥ वराण। मदन। फगु। जश। होर॥ हट डनिकर (l. 27) बाढ। वसुंदु। शिनाणु। पंडत माहणु समेत।९ श्री ॥ दित

Translation

Approved.

(L. 1) Om. Hail! Obeisance to the illustrious Gaṇeśa. In the glorious Śāstra year 65 (*corresponding to the year*) 1646 of the illustrious king Vikramāditya, in the month of Vaiśākha, in the bright fortnight, on the *Akshaya-tṛitīyā* day, Wednesday, the constellation being *Hastā*.

(L. 2) During the victorious reign of the illustrious paramount ruler *P.M.P.* Balabhadravarmadeva in residence at the splendid city of Champaka, who is a supreme king, an excellent guardian of the people, a protector of the earth, a lord of all, a defender of the world, is endowed with all virtues, is extremely charitable, whose good character is extolled by the learned men, who has the whole world whitened by the mass of his glory pervading all the quarters, is devoted to the observance of rites enjoined by the *Śrutis* and *Smṛitis*, whose heart is purified by his devotional ardour towards the Lord inspired by his contemplation upon the holy doctrines of the Bhāgavatas, whose mind is exultant in the nectar of the lotuses (*in the form*) of Lord Krishṇa's feet, who is true to his word, has all his enemies tormented by the glow of his majesty, is by far the most excellent, is the light of the Solar race—a son of the illustrious Vīrabhāna who was exceedingly generous, was worthy of all honour, and was a patron of Brāhmaṇas and the like and was a son of the illustrious Pratāpasiṁhabrahmadeva who was a saintly king, adorable as an illustrious supreme deity;

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[1] Read आचन्द्रसूर्य—

[2] Read भोजनीयम्

[3] See below p. 177.

[4] See below p. 178.

[5] See below p. 178.

[6] See below p. 177.

[7] See below p. 179.

[8] See below p. 177.

[9] Possibly the intended reading was रमापतिना, one ना having been omitted by haplography.

(L. 9) here,[1] out of devotion to Lord Kṛishṇa, (*a piece of land*) has been granted as *guru-dakshiṇā* (*by king Balabhadra*) to the revered Brāhmaṇa Ramāpati (*alias*) Pūrṇānanda, son of the illustrious foremost *Bhaṭṭāchārya* Surānanda, of the Bhāradvāja *gotra*, on the occasion of the initiation ceremony.[2]

(L. 11) The boundaries thereof are : On the east (*the boundary extends*) as far as the river (*Rāvi*) ; on the south (*it*) includes the stream and the watercourse , across the rivulet of Taḍoli ; on the west (*it runs*) below the declivity of Sajilā ; (*and*) on the north (*it extends*) as far as the field of Kohrā , across the stream of Jhahvāra.

(L. 12) (*The land thus defined*) has been given to Ramāpati as a *hastodaka* grant. The king has given (*along with that*) also the pasture land and the kitchen-garden. Besides, the whole of the rocky surface above the stream, across the brooklet of Samāṇā, inwards from the bourn of Dāru. All (*this*) is to be irrigated by means of the watercourse of Sajilā. Likewise this pasture land over the declivity of Sajilā, including the kitchen-garden, the upper *aṭu*, (*and the land*) above and below the brook, all belongs to the *Paṇḍit* (*i.e., Ramāpati*). These boundaries have been fixed by the order of the illustrious king in the presence of Siṁha.... ......(*and*) include the plot of land called Khaṁḍa. Whatever houses, trees and vegetable gardens are attached hereto, are included in the grant.

(L. 16) That (*grant*) may be enjoyed by him (*i.e., the donee*) as well as by his progeny as long as the moon, the sun, the polar star and the universe endure. Whosoever will encroach hereupon deserves to be punished and put to death and may descend into hell.

(L. 17) He (*i.e.,* the donee) may set up a water-mill at the stream or at the river (*Rāvi*) — wherever he finds it convenient.

(L. 18) (Here follow six customary verses.)

(L. 25) This has been written by Ramāpati at the residence of the *Upādhyāya* Nārāyaṇa in the presence and by the order of the illustrious Balibhadra. Varāṇa, Madana, Phagu, Jaū,[3] Vasuṁdu, Śiṅāṇu, the *Paṇḍit* and the general public are the witnesses to this royal gift.

No. 28. SUREM PLATE OF BALABHADRA ; V. S. 1647

(*Plate XVI, A*)

This plate[4] was in the possession of a Brāhman, named Rām Dās at the village of Sureṁ in the Udaipur *parganā*. It measures 6″ high by $10\frac{1}{4}$″ wide. It has

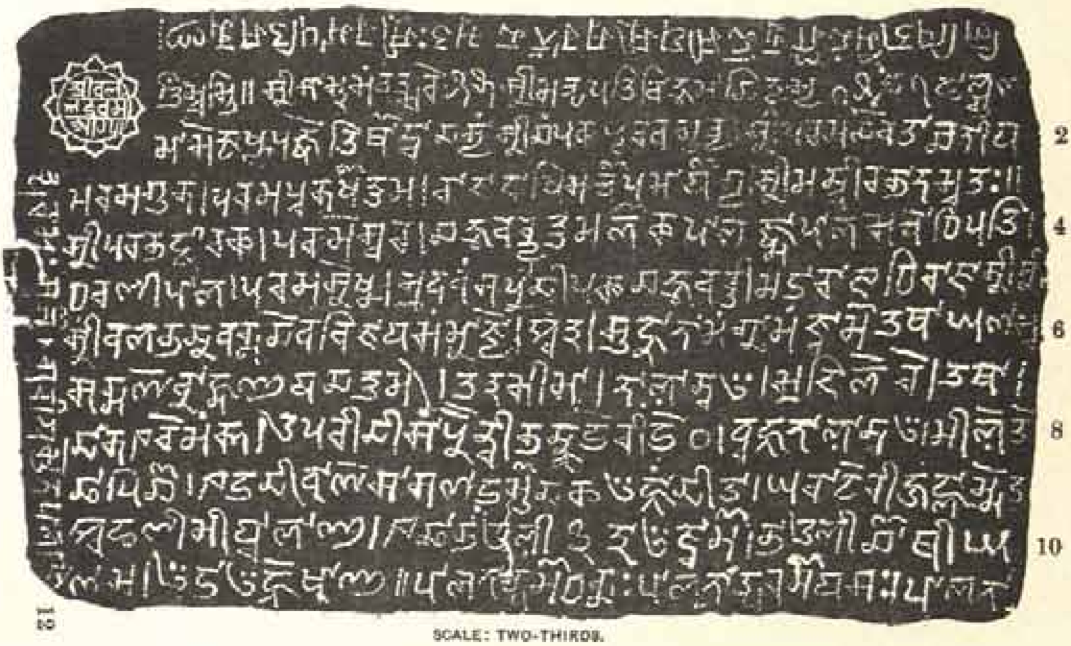
[1] See above, p. 22, n. 6.

[2] That is, at the time when the king formally accepted Ramāpati as his *guru*. The *mantra-grahaṇa* or *pūjā-mantra-grahaṇa* ceremony is so called because on that occasion the preceptor enjoins on his disciple a particular mode of performing daily worship and also whispers into his ear a special *guru-mantra* to be repeated by him daily. The disciple is expected to keep the *mantra* as a secret, even though it be such a commonplace formula as *Om namaḥ śivāya*. The gift given to the preceptor on such an occasion is called *gurudakshiṇā*.

[3] After this personal name there is a mention of one shop as being an addition to the gift. The sense of the expression *nikara-bāḍha* is not clear.

[4] No. 12 of *APRAS, NC*, 1906-07, p. 10.

A.—SUREM PLATE OF BALABHADRA; V. S. 1647



SCALE: TWO-THIRDS.

B.—CHAMBA PLATE OF BALABHADRA, V. S. 1648.



SCALE: THREE-FIFTHS.

B. CH. CHHABRA.

Reg. No. 3977 E'36—500'53.

SURVEY OF INDIA, CALCUTTA.

a seal embossed in its top left corner with a Nāgarī legend in three lines, containing the king's name. The inscription consists of 13 lines, of which line 12 appears in the left margin, while line 13 runs inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī, with only a few mistakes.

The record is dated in the Śāstra year 66, corresponding to the V. S. 1647, on the 12th day of the dark fortnight of the month of Phālguna. The week-day is not mentioned. The date may correspond to Friday, 12th March, A. D. 1591.

It records the gift of the village Suhrā by king Balabhadravarman to two Brāhmans, Jumo and Ghaṇasu by name. The donated area is stated to be situated between the brooks of Sajilā and Dāru. These last two are the names of villager, also mentioned in the foregoing inscription, now called Sajlā and Duāru. The gift village is identical with Sureṁ, the provenanee of the plate. Bhadruhā is now known as Bhadrohi and is the name of a jungle or an uncultivated land nearby there.

The writer of the grant was Surānanda's son Ramāpati.

TEXT

श्रीबल-
भद्रवर्म
आज्ञा

ॐ स्वस्ति ॥ श्रीशास्त्रसंवत्सरे ६६ श्रीमन्नृपतिविक्रमादित्यस्य १६४७ फाल्गुण- (l. 2) मासे कृष्णपक्षे तिथौ द्वादश्यां श्रीचंपकपुरव(वा)स्तव्य। श्रीपरमदेवतार्चनीय (ll. 3-5)परमगुरु। etc. (l. 6) श्री बलभद्रवर्मदेव-विजयसं(सा)म्राज्ये। अत्र। सुह्‌रानामं(म) ग्रामं(मो) जुमो तथा घणसु- (l. 7) शर्मणे ब्राह्मणाय दत्तम्।[1] तत्र सीमा। नाला दुइ। सजिले रे। तथा। (l. 8) दारुए रे मंझ। उपरी दीशा प्रैडी भद्रुहे री हेठ। बुल्ल नाला दुइ। मील त-(l. 9) ढा पिचो। एह् दोवाणे शासण हस्तोदक इल्लां दीता। घराटे री कुह्ला स्मेत (l. 10) अफणी सीव्वा लाणी। एढा भाउली ३ त्राइ जुमो। भाउली चौथी घ- (ll. 11-12) णसु। इहा इल्ले खाणा॥ पालनतार[2] मो धर्म ह्ले etc.[3] (l. 13) लिखितमिदं गौडदेशीय श्रीसुरानंदसुत.(त) श्रीरमापतिशर्मणा।

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! In the glorious Śāstra year 66, (*corresponding to the year*) 1647 of the illustrious king Vikramāditya, in the month of Phālguna, on the 12th day of the dark fortnight, during the victorious reign of the illustrious *P.M.P.*

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[1] Better read जुमोशर्मघणसुशर्मभ्यां ब्राणाभ्यां दत्तः.

[2] The letter र seems to have been inserted later.

[3] See below p. 177.

Balabhadravarmadeva, son of the illustrious Vīrabhāna, in residence at the splendid city of Champaka;[1]

(L. 6) Here,[2] the village called Suhrā has been donated to the Brāhmans (*named*) Jumo and Ghaṇasu. The boundaries thereof are: (*the donated land lies*) between the two brooks, one of Sajilā and the other of Dāru; on its lower side (*it extends*) as far as the point where the two brooks join each other. The king has given this to these (*two Brāhmans*) as a *hastodaka* grant. (*The gift land*) includes the channel for the watermill, which may be brought within their own boundaries.

(L. 10) Of this (*gift*) Jumo (*receives*) three shares, (*while*) Ghaṇasu (*gets the remaining*) fourth. In this way they are to enjoy it.

(L. 11) (Here follows one customary verse.)

(L. 13) This has been written by the illustrious Ramāpatiśarman son of the illustrious Surānanda of the Gauḍa country.

No. 29. CHAMBA PLATE OF BALABHADRA; V. S. 1648

(*Plate XVI, B*)

This plate[3] was also owned by the *Rājaguru*, *Paṇḍit* Mohan Lal, at Chamba It measures 8" high by 11½" wide excluding the handle on its left. It has a seal in the top centre with a Nāgarī[4] legend in three lines containing the king's name. There are, all told, twenty lines of writing, of which lines 15-16 appear in the left margin, lines 17-19 are, so to say, half-lines and run inversely in the top margin, while line 20, consisting only of the expression *śrī-śubham-astu* occurs on the handle.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 67, corresponding to V.S. 1648, on the 12th day of the dark fortnight of the month of Bhādrapada. The week-day is not mentioned. The date may correspond to Saturday, 4th September, A.D. 1591.

The object of the inscription is to record the gift of the village Jhahvāra to two Brāhman brothers named Pirathī and Kuśahari, sons of Narahari, of the Gautama *gotra*, hailing from Gayā. The same village is stated to have previously been enjoyed by a prince named Chattarasiṁgha and donated by king Pratāpasiṁha. Further details in this connection are lacking. The same village is mentioned also in the earliest known grant of Balabhadra (No. 27), but it has not been identified. The name, however, suggests it to be the same as Hobār, the headquarters of a *parganā* of the same name in the Bhaṭṭi *wazā-at*.

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[1] The conventional epithets descriptive of the king have mostly been left untranslated here as well as in the subsequent charters.

[2] See above., p. 22, n. 6.

[3] No. 30 of *APRAS, NC*, 1903-04, p. 8.

[4] It may be observed that the *maṅgala* at the end, namely *śrī-śubham-astu* appearing on the handle, considered to be the last line of the inscription, is also in Nāgarī characters.

As regards the boundaries, it is stated that they are the same as defined at the time when the village was given by Pratāpasiṁha.

The charter was written by Surottama's son, Ramāpati.

TEXT

Seal { श्रीबल-
भद्रवर्म
आग्या

ॐ स्वस्ति ॥ श्रीशास्त्रसंवत्सरे ६७ श्रीमन्नृपतिविक्रमादित्यस्य १६४८ भाद्रपदमासे । (1.2) कृष्ण-पक्षे तिथौ द्वादश्यां । श्रीचंपकपुरत्र(वा)स्तव्य:(व्य)। श्रीपरमदेवतार्चनीय । परमगुरु (ll.3-6) परम-पुरुषोत्तम । etc. (1.7) ......महाराजाधिराज । श्रीबलभद्रवर्मदेव– (1.8) विजयसं(सा)म्राज्ये । गयापुरस्थ:(स्थ)ब्राह्मणशिरोमणये त्रिसंध्योपासकाय च । गौतमगोत्रसंभूताय नर- (1.9) हरिसुताय । षट्कर्मरताय पिरथी तथा कुशहरी नाम्ने[1] विष्णुप्रीत्यर्थं । झह्वारनामग्राम(मो) दत्तं(त:)। आच-(1.10) न्द्रसूर्यतारक–ब्रह्माण्डपर्यन्तमुपभुंभो।जनीया(य:)। य: कश्चिन्मम वंशजो वान्यो वापहर्ता स्यात् स नरकपा– (1.11)ती स्यात् ॥ तत् जे सीमा र(रा)जपुत्रचत्तरसिंघे खाइ दिती । झह्वारेजिनी बिह्वारे श्रीप्रत(ता)प- (1.12) सिंहे पटा दिता तिस पटे उपर पटा सीमा प्रमाण झह्वर शाशण दीता । गया सरी पिरथी (ll. 13-17) रे पुत्र पोत्रा जे कोइ अगे होए तिह्ने खाणा । तत्र स्मृतिवाक्यानि । स्वदत्तं(त्तां)etc.[2] (1.18) .. लिखितमिदं (1. 19) श्रीमद्गौडदेशीय श्रीसुरोत्तमसुत: (त) श्रीरमापतिशर्मणा (1.20) श्रीशुभमस्तु

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! In the glorious Śāstra year 67, (*corresponding to the year*) 1648 of the illustrious king Vikramāditya, in the month of Bhādrapada, on the 12th day of the dark fortnight, during the victorious reign of the illustrious *P.M.P.* Balabhadravarmadeva, son of the illustrious Vīrabhāna, son of the illustrious Pratāpasiṁhabrahmadeva, in residence at the splendid city of Champaka;

(L. 8) Out of devotion to Vishṇu, the village named Jhahvāra has been conferred on the foremost Brāhmans of the city of Gayā, called Pirathī and Kuśaharī, sons of Narahari, of the Gautama *gotra*, who regularly perform the *tri-sandhyā* rites and are devoted to the sixfold duty. It is to be enjoyed as long as the moon, the sun, the stars and the universe (*endure*). Whosoever, whether of my family or anybody else, will encroach hereupon, may descend into hell.

(L. 11) Here the extent of the land donated at Jhahvāra is the same as (*was formerly*) enjoyed by the prince Chattarasiṁgha (Chattar Singh). Jhahvāra is granted as a *śāsana* in the same manner and with the same details of boundaries as was given by the illustrious Pratāpasiṁha by means of a title deed. Gayāsarī Pirathī's sons and grandsons who will come after him are to enjoy (*this gift*).

(L. 13) (Here follow four customary verses.)

(L. 18) This has been written by the illustrious Ramāpatiśarman, son of the illustrious Surottama of the prosperous Gauḍa country. May there be fortune and welfare!

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1 The singular number is grammatically incorrect, as the donees are two, though both of them are brothers. The mistake is noticeable in the case of two donees in another charter (No. 28 above).

2 See below p. 178.

No. 30. JUNGAL PLATE OF BALABHADRA ; V. S. 1648

This plate was in the possession of one Ghinku of the Jungal village in the Sāho *pargaṇā*. It measures 7¼″ high by 10¼″ wide excluding the handle on its left. It has a seal with a Nāgarī legend in three lines containing the king's name. The inscription covers 18 lines of which lines 13-15 occur in the left margin and lines 16-18 run inversely in the top margin.

The language, as usual, is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 67, corresponding to V.S. 1648, on the 12th day of the bright fortnight of the month of Āśvina, the week-day being not given. It may correspond to Monday, 20th September, A. D. 1591.

The object of the inscription is to register the gift of the village Joḷa by king Balabhadravarman to a Brāhman named Khidara Ṭaṁḍyaṁṭu. The latter name is an *al*, now known as Ṭaṁḍeṭu. The donee belonged to the Kāśyapa *gotra*. Though the grant is stated to be a *hastodaka* one, still the donee was to pay certain taxes both in kind and in cash. Besides, he had no right on the forest product of the donated area, that being reserved to the state.

The donated village is now called Jūṁl and is in the Sāho *pargaṇā*. Nigailā is the same as Naghelā in that very *pargaṇā*. Bharāḍī could not be identified. The village Jungal, the provenance of the plate, I think, is the same as Jūṁl, Joḷa of the inscription, though none of these names is to be found in the list of villages at my disposal. The charter was written by Ramāpati, son of Surottama. Surottama is the same as Surānanda.

TEXT

Seal { श्रीबल- / भद्रवर्म / आग्या

ॐ स्वस्ति । श्रीशास्त्रसंवत्सरे ६७ श्रीमन्नृपतिविक्रमादित्यस्य १६४८ आश्विनमासे (ll.2-4) शुक्लपक्षे तिथौ द्वादश्यायां[1] । श्रीचंपकपुरवास्तव्य:(व्य) । etc. (l.5) श्री श्रीबलभद्रवर्मदेवविजयसं(सा)-म्राज्ये अत्र श्रीकृष्णप्रीतये जोळनाम । (l.6) ग्रामं(मः) काश्यपगोत्राय । खिदर । टंड्यंटु । नाम्ने ब्राह्मणाय दत्तं(त्तः) । आचन्द्रसू-(l.7) र्यंतारका ब्रह्माण्डपर्यंत नुपभु(भो)जनीया(यः ।) यः कश्चिन्मम वंशजो वा अन्यो वा- (l.8) पहर्ता स्यात् स नरकपाती स्यात् ॥ तत्र सीमा । निगैले रे नाळा पार । भ-(l.9) राडी रे नाला ब्वार । शपडा हेठ । लिल्ले री बता हेठ । एह शाशण हस्तो-(l.10) दक श्रीदिवाणे दीता । अथ मंडणि बाछ । अन पि ४ चौर ॥ (l.11) टंके २ दुइ बाछी । एह् दिवाणे लेणे । खिदरे शाखा प्रति दे- (l.12) ण ए श्रीदिवाणे बचने । मुद्रेहे दुरगु । कै । त्रिण्णु गिह् स्मेत सीमा पाइ दिती (ll.13-15) स्वदत्तं(त्तां) etc.[2] (l.16) रुखबुट कीलि सन दिवाण विच । तेन शक (l.17) गदी नही करणी ॥ लिखितमिद(दं) श्री-मगदौडदे-(l.18) शीय श्री सुरोत्तमसुतः श्रीरमापतिशर्मणा ॥

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail ! In the glorious Śāstra year 67, (*corresponding to the year*) 1648 of the illustrious king Vikramāditya, on the 12th day of the bright fortnight

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[1] Read द्वादश्यां.

[2] See below p. 178

of the month of Āśvina, during the victorious reign of the illustrious *P.M.P.* Balabhadravarmadeva, in residence at the splendid city of Champaka ;

(L. 5) Here, out of devotion to Lord Krishṇa, the village named Joḷa has been granted to a Brāhman called Khidara Ṭaṁḍyaṁṭu of the Kāśyapa *gotra*. It is to be enjoyed as long as the moon, the sun, the stars and the universe (*endure*). Whosoever, whether of my family or anybody else, will encroach hereupon, may descend into hell.

(L. 8) The boundaries thereof are : (*the donated area lies*) across the brook of Nigailā, inwards from the stream of Bharāḍī, below the rocky cliff, (*and*) beneath the road to Lihla. This has been given by the king as a *hastodaka* grant.

(L. 10) As regards the taxes in kind and in cash, the king is to receive 4 four *piṭakas* of grain and 2 two *ṭaṁkas*, which Khidara is to pay annually. This is the order of the king. The boundaries have been fixed in the presence of Mudreha, Durugu, Vishṇu, Sihu and others.

(L. 13) (Here follow two customary verses.)

(L. 16) All the trees and plants and the *klīṁ* wood are reserved to the king. No objection is to be raised as regards that.

(L. 17) This has been written by the illustrious Ramāpatiśarman son of the illustrious Surottama of the prosperous Gauḍa country.

No. 31. LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA; V. S. 1649

(*Plate XVII*)

This plate[1] belongs to the temple of Lakshmī-Nārāyaṇa at Chamba proper and is now kept in the Bhuri Singh Museum there, bearing the catalogue number B, 21. It measures 10½" high by 15" wide. There is a gap in the middle of its left margin where the handle seems to have been broken off. In its upper left corner it has the seal with a Nāgarī legend containing the king's name. The inscription consists of 23 lines, of which lines 18-20 appear in the left margin, line 20 being a short one and mostly destroyed, and lines 21-23 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 68, the Vikrama Saṁvat 1649, on the 3rd day of the bright fortnight of the month of Chaitra. The week-day has not been mentioned, hence the date cannot be verified precisely, though it may be taken to correspond to Monday, 6th March, A. D. 1592.

The charter records the king's donation of some plots of lands to a Brāhman named Risha, son of Sivadāsa, of the Bhāradvāja *gotra*. The lands lay in different villages, some of which can be identified. Thus Bhadrama is the same as Bhadram in the Rājnagar *pargaṇā*. Jakharvāḍī is identical with Jukhrāḍī and Śailā with Sailā, both in the Panjlā *pargaṇā*.

The grant was written by Ramāpati, son of Surānanda.

1 No. 31 of *APRAS, NC*, 1903-04, p. 8.

Text

Seal { श्रीबल– भद्रवर्म आग्या

ॐ स्वस्ति ॥ श्रीशास्त्रसंवत्सरे ६८ श्रीमन्नृपतिविक्रमादित्यस्य १६४९ चैत्रमासे शुक्लपक्षे तिथौ तृतीयायां श्री ॥ (ll. 2-7) चंपकपु(पु) रवास्तव्य:(व्य) etc. (l.8) .... श्रीबलभद्रवर्मदेवविजयसं(सा)म्राज्य(ज्ये) । अत्र ॥ भारद्व(द्वा)जगोत्रसंभूताय। सिवदाससुताय। रिष नाम्ने ब्र(ब्रा)ह्म– (l.9) णाय स्व(स्वा)घक्ष- यार्थे विष्णुप्रीत्यर्थं। सर्वशाश(स)नताम्रपट्टा(ट्टं) दत्तम्। तत्र भूमि कुनु १० दश आलि ओतडे स्मेत कुह्ल रवेरी (l.10) उपरी। बता अंदर रिषा मंझ। बत स्मेत रवेरी दिशरा मंझ। होर। एढा मंझा बेउरा एह जे। वाडा अन्दर (l.11) भूमि असा सेह सभ रिषा मंझ बि(बिआ)ड खडा दि होरा अस। होर गाडुइ भरडोथ नामे भूमि कुनु ५ पंज (l.12) तेंढे री शीमा बाइं हेठ खडा अंदर। भुरोडी भितगाडनामे भूमि कुनु ३ त्रइ कोह्ला होर १ ॥ (l.13) देढ ओतडा ॥ होर भुरोडी कोटला नाम भूमि कुनु ३ त्रइ कोह्ले भेरीए कोटले। कुंनु (l.14) १॥ देढ ओतडा अंद्रिए कोटले ॥ होर लाहडी १ एक भद्रमे री कोह्ली ओतडे। मकोडु(l.15) री लाहडी ॥ अथ जखर्वाडी री भूमि रा प्रमाण ॥ बीज मणि ६ छइ कोह्लो। होरो(र) बीज पेडे (l.16) ३ त्राइ ओतड चव। नै बढे रा घराट भी रीखा दिता लाहडि १ एक शैलाग्राममंझ सामरे घ- (l.17) रे खले। शुगाडे स्मेत। भूमि कुनु १ एक सुरोडी रा दिता[1] कोह्ला। श्रीदिवाणे ॥ श्री (l.18) एह भूमि श्रीदिवाणे वचने सादि तथा कोट्वाले बहादरे स्मे(स्मे)–(l.19) त भूमि सीमा प्रमाण लिखाया। लिखितमिदं श्रीसुरानन्द- (l.20) सुत[श्रीरमापतिना] ॥ (ll.21-23) स्व दत्तं(त्तां) etc.[2]

Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! In the glorious Śāstra year 68, (*corresponding to the year*) 1649 of the illustrious king Vikramāditya, in the month of Chaitra, on the 3rd day of the bright fortnight, during the victorious reign of the illustrious *P.M.P.* Balabhadravarmadeva in residence at the splendid city of Champaka;

(L. 8) Here, a copper charter, a command to all, has been conferred on a Brāhman named Risha, son of Sivadāsa, born of the Bhāradvāja *gotra*, (*by the king*) out of devotion to Vishṇu for the decimation of his (*i.e., the king's*) own sins. Therein (*i.e.*, the donation consists of) ten 10 *kunus* of land partly wet and partly dry, the watercourse (*diverted*) from the Rāvi (*as far as it lies*) within the upper path being included in Risha's (*property*), the side of the Rāvi including the path being (*also*) included in Risha's (*land*). Further, the details hereof are as follows. The whole plot which lies within the hedge belongs to Risha. There is ......of the Biāḍa stream. Moreover, (*the following lands also belong to Risha:*) five 5 *kunus* of land called Gāḍui Bharaḍotha the limit whereof extends as far as the stream, below the fountain; the land known as Bhuroḍī Bhitagāḍa comprising three *kunus* of wet land and one-and-a-half 1½ *kunus* of dry land; and the land called Bhuroḍī Koṭalā consisting of three 3 *kunus* of wet land at the Outer Koṭalā and one-and-a-half 1½ *kunus* of dry land at the Inner Koṭalā; and one 1 *lāhaḍī* (*of land*) partly wet and partly dry in the (*village*) Bhadrama—the *lāhaḍī* which (*formerly*) belonged to Makoḍu; and also the land at Jakharvāḍi, the extent whereof is six 6 *maṇis*

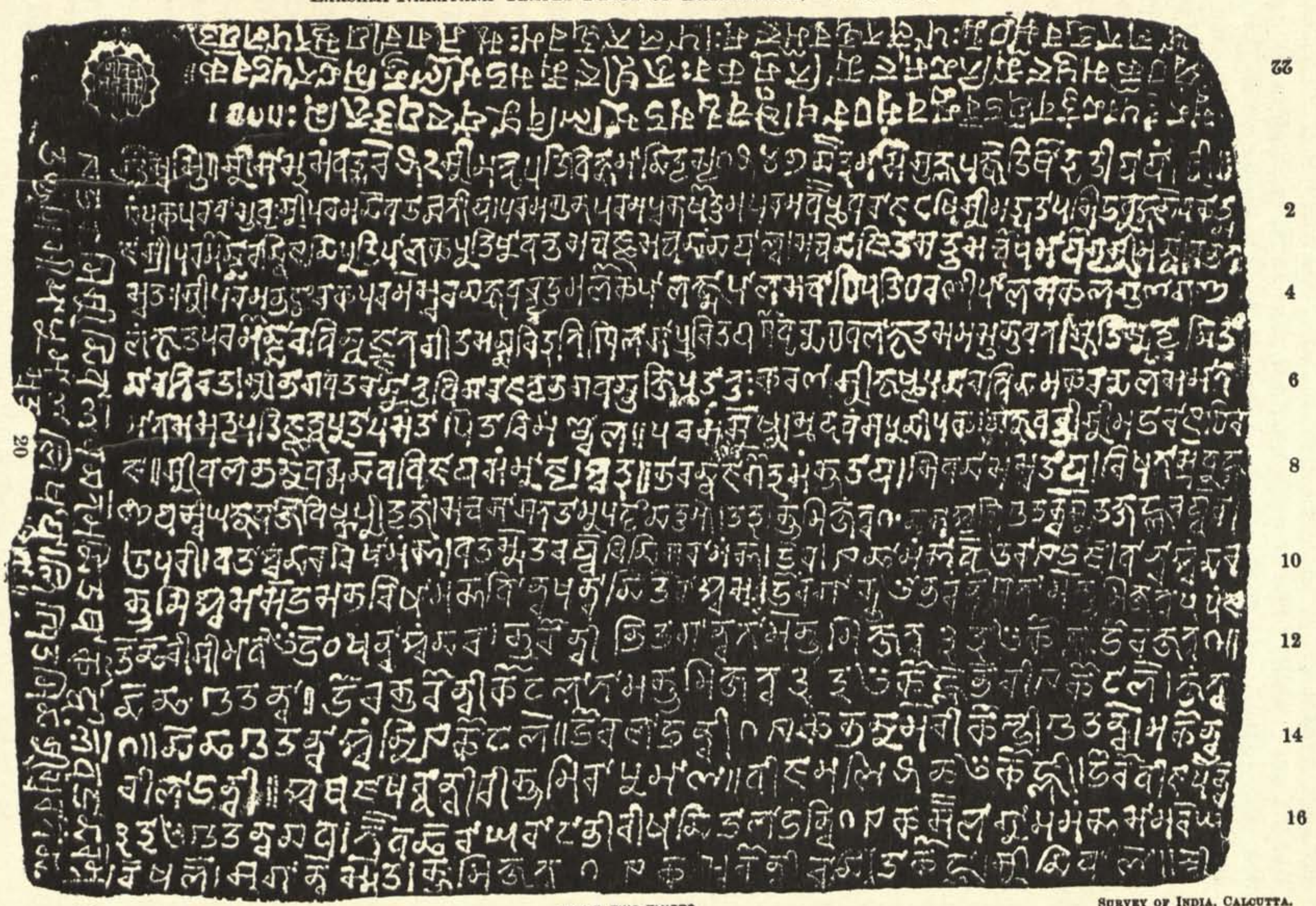
[1] The *di* of दिता is a correction from *dī*.

[2] See below p. 178.

[3] The *diśārī mamjha* of the original is supposed to be mistake for *diśa Rishā mamjha*.

PLATE XVII.

LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA; V. S. 1649.



SCALE: TWO-THIRDS.

SURVEY OF INDIA, CALCUTTA.

B. CH. CHHABRA.

REG. No. 3977 E'38-500'53.

of seed-corn in wet land and three 3 *pedas* of seed-corn in dry marshy land, the water-mill at the river-bank having also been given to Rīkha (Risha); one 1 *lāhaḍī* (*of land*) at the village of Śailā, inclusive of Sāma's house, threshing-floor and kitchen-garden; (*and lastly*) one 1 *kunu* of wet land at Suroḍī. These lands have been granted by the illustrious king (*to Risha*). The extents and the boundaries of these fields have been caused to be written down by the order of the illustrious king in the presence of Sadi and Koṭvāḷa Bahādara.

(L. 19) This has been written by the illustrious Ramāpati, son of the illustrious Surānanda.

(L. 21) (Here follow three customary verses.)

No. 32. LAKHALI GRANT OF BALABHADRA; V. S. 1649

(*Plate XVIII, A*)

This plate was in the possession of three brothers, *Paṇḍits* Śohṇu, Hākam and Agrā, at Chamba proper. It measures 8½" high by 13½" wide including the handle on its left. In the top left corner of the plate there is the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 22 lines in all, of which lines 13-14 appear in the left margin, lines 15-18 are short ones and occur on the handle, lines 19-21 run inversely in the top margin and line 22 in the right margin, the whole of the available space on the obverse of the plate having thus been filled up by the engraving.

The language of the record, for the most part, is Sanskrit, a few lines being in Chambyālī. The preamble, which usually comprises epithets of the king, is much shorter in the present instance than that found in most other charters of Balabhadra.

The record is dated in the Śāstra year 68, the Vikrama Saṁvat 1649, on the 12th day of the bright fortnight of the month of Āshāḍha. The week-day is not given. The date may correspond to Sunday, 11th June, A. D. 1592. The inscription records that the village of Lakhalī in the Sāhū *maṇḍala*, which had formerly been given to one Sarasi Mādho, was granted to a Brāhman named Nārasiṁha, son of Sūryadāsa, of the Gautama *gotra*, apparently with the consent of its former owner, Sarasi Mādho, who is stated to have handed over the village and the title-deed to Nārasiṁha. The implications of this transaction are not clear, but it may be presumed that Sarasi Mādho was childless and bequeathed the village which he had held as *śāsana* to Nārasiṁha who might have been related to him in some way and that the king simply signified his approval of the bequest by means of the present charter.

The Sāhū *maṇḍala* refers to the Sāho *pargaṇā* wherein is included the village of Lakhlı or Lakhalī.

The writer of the charter is Surottama's[1] son Ramāpati.

[1] That is, Surānanda's.

TEXT

Seal { श्रीबल- भद्रवर्म आग्या

ॐ स्वस्ति श्रीशास्त्रसवत्सरे ६८ श्रीमन्नृपतिविक्रमादित्यस्य १६४९ आषाढमासे शुक्लपक्षे (ll. 2-4) तिथौ द्वादश्यां श्रीचंपकपुरवस्तव्यः(व्य), etc. (l. 5) श्रीबलभद्रवर्मदेवसद्राज्ये। साहमण्डलमध्यतः। लखलीनाम (l. 6) ग्रामं(मः)। अत्र सीमा विभागतः। पूर्वदिशि ॥ कुलोट ढग पृष्ठतः (l. 7) दक्षिणदिशि कुडोण मुलोट पटाभ्यन्तरे। पश्चिमदिशि नाल्‌ु (l. 8) ढग महद्भूम (हाभूमे) रधः। उत्तरदिशि बाहि भूमि- सहितामेतावता(द्) भू- (l. 9) मिखण्ड[म्] आत्मातिशयधर्मप्राप्त्यर्थं (र्थं)। गौतमगोत्रसंभूताय। सूर्यद- (दा)- (l. 10) ससुताय नारसिंहनाम्ने ब्राह्मणाय। सरसिपूर्वंदत्तं। प्रदत्तम्। (l. 11) लखलीग्रामसीममध्ये घराटद्वयंच कु २ प्रमाण अन पि १० कोती रौडे (l. 12) एह ग्राम तथा पटा। सरसि माधोएरी नारसिघा दिता। तां श्रीदि- (l. 13) वाणे भी हस्तोदक पटा नारसिंहा दिता। अगे जो को- (l. 14) इ। एत घचोलं करे तां। श्रीदिवाणे खसमाणा क- (l. 15) रणा। नार- (l. 16) सि(सिं)हे रे पुत्रपो- (l. 17) त्रे खाणा ग्रा- (l. 18) म पालणा (ll. 19) तत्र स्मृतिवाक्यं। स्वदत्तं (त्तां) etc.[1] (l. 22) लिखितमिदं श्रीमद्गौड- दंशीयश्रीसुरोत्तमसुतः(त)श्रीरमापतिना

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! In the glorious Śāstra year 68, (*corresponding to the year*) 1649 of the illustrious king Vikramāditya, in the month of Āshāḍha, on the 12th day of the bright fortnight, during the righteous reign of the illustrious *P.M.* Balabhadravarmadeva in residence at the splendid city of Champaka;

(L. 5) the village named Lakhalī in the Sāhū *maṇḍala*—the boundaries hereof having been defined (*as follows*): on the east behind the Kulaṭa precipice; on the south between the rocks (*called*) Kuḍoṇa and Muloṭa; on the west below the extensive area of the Nālu precipice; on the north including the Bāhi land—so much piece of land, which had formerly been donated to Sarasi,[2] has been granted to a Brāhman, named Nārasiṁha, son of Sūryadāsa, born of the Gautama *gotra*, for the attainment of supreme merit to himself (*i.e.*, to the grantor).

(L. 11) Within the confines of the village Lakhalī are two water-mills, two *kunus* (*of land requiring*) 10 *piṭakas* of (*seed*) corn, Koṭi and Rauḍā.[3] (*When*) this village as well as the charter, of Sarasi Mādho, was given to Nārasiṁha, then the illustrious king also conferred the deed on Nārasiṁha with libation of water. Should anybody in future interfere with this, the king must defend it. Nārasiṁha's sons and grandsons are to enjoy and protect the village.

(L. 19) There is the injunction by the *Smritis*. (Here follow three customary verses.)

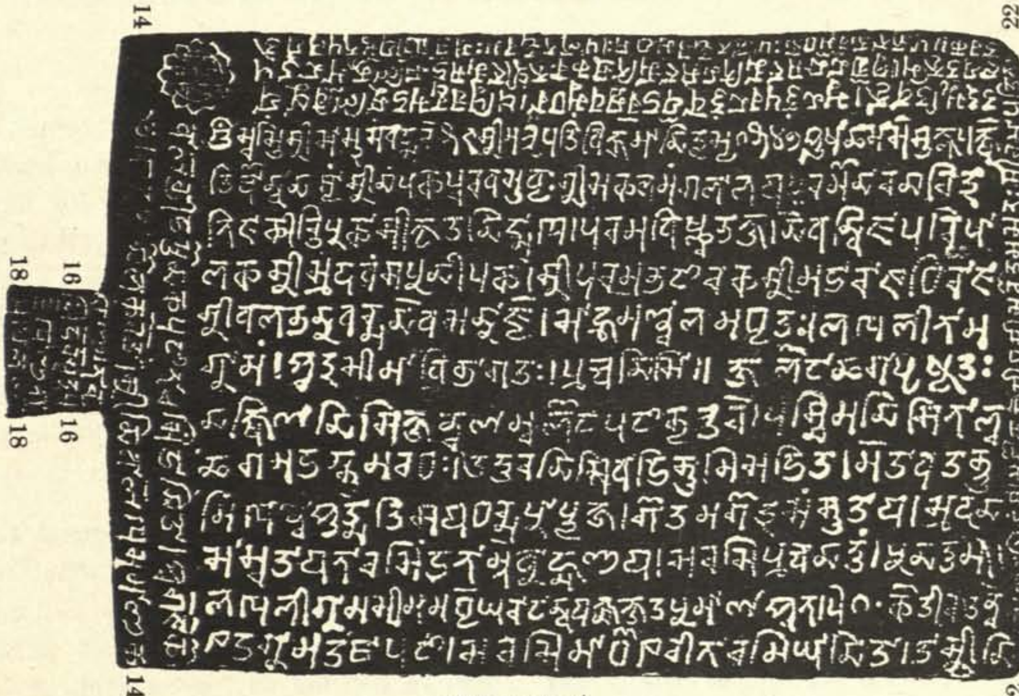
(L. 22) This has been written by the illustrious Ramapati, son of the illustrious Surottama of the prosperous Gauḍa country.

[1] See below, p. 178.

[2] The expression सरसि पूर्वंदत्तं may also be translated as 'first given by Sarasi' which will correspond to the *bhāshā* passage in line 12 of the text.

[3] These two names or terms are obscure.

A.—LAKHALI GRANT OF BALABHADRA; V. S. 1649.



SCALE: ONE-HALF.

B.—CHAMBA PLATE OF BALABHADRA; V. S 1649.



SCALE: ONE-HALF.

B. CH. CHHABRA.

SURVEY OF INDIA, CALCUTTA.

REG. No. 3977 E'36-500'53.

No. 33. CHAMBA PLATE OF BALABHADRA; V. S. 1649

(*Plate XVIII, B*)

This plate is not included in the collection of inscriptions enlisted by Dr. J. Ph. Vogel, nor are there any notes concerning this to be found in the manuscript material left by him. It is thus plain that the present plate was recovered subsequently. It is said to have been in the possession of *Purohit* Baḍu Ḍiḍo who also owned the Chaṁba plate of Pratāpasiṁha, Śāstra 62, dealt with above (No. 26). The newly discovered plate was examined by myself in the summer of 1939 when I also secured photographs of it. It measures 9″ high by about 13″ wide excluding the pierced handle on its left. In the top centre of the plate there is the usual seal with a Nāgarī legend containing the king's name. The inscription covers 19 lines in all, of which the last three run in the left margin.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 68, the Vikrama Saṁvat 1649, on the 11th day of the dark fortnight of the month of Chaitra, which may correspond to Tuesday, 17th April, A.D. 1593, though in the absence of any mention of the week-day in the document the given date cannot be verified exactly. The charter is peculiar inasmuch as it does not as usual register any land-grant but records the conferment of priesthood (*purohiti* that is *paurohitya*) on a Brāhman, named Ratana, the foremost Baḍu, son of Ano, belonging to the Bhāradvāja *gotra*. The ceremony of conferment was, after the fashion of common ceremonial grants, preceded by libation of water (*hastodaka*). The investiture was thus more in the nature of a donation. It has further been specified that, as a *purohita*, Ratana was to inherit all those customary emoluments and advantages which the *purohita* in Pratāpasiṁha's time hád enjoyed, and that this *gift* was to be reserved for Ratana's descendants, which in other words means that the post of priesthood was intended to be hereditary. This, coupled with the fact that the present title-deed was discovered in his possession, makes *Purohit* Baḍu Ḍiḍo a direct descendant of Ratana.

The holy Gopāla has been cited as a witness to the donation, and that refers to the deity of the temple of Baṁśī-Gopāla at Chamba.

Ratana of the present charter is plainly identical with that figuring as donee in the aforementioned Chamba plate of Pratāpasiṁha, which as has already been pionted out, was discovered likewise in the possession of *Purohit* Baḍu Ḍīḍo. That plate gives the name of his father and grandfather as Aṁno and Gayādhara respectively. Aṁno and Gayādhara again appear as grantees, the former in a grant by Gaṇeśavarman (No. 12) and the latter in that of Ānandavarman (No. 10). This indicates how Ratana's family had all along been in the good books of the royal house of the Chamba State.

There is one thing more in connection with the conferment ceremony. It is stated that the *hastodaka* was performed jointly by Balabhadra and Vāsudeva. The identity of this Vāsudeva is not known. The Rājaguru, Pt. Thakur Das, suggested to me that he in all probability was a son of Balabhadra. No other record makes

any mention of him, so that his exact relationship with Balabhadra cannot be determined. Can it be that he was a younger brother of Balabhadra, assuming that the two brothers were named after Balabhadra (*i.e.*, Balarāma) and Vāsudeva (*i.e.*, Krishṇa), the gods, of whom, as is well known, the former was the elder brother of the latter ? In modern times, at least, it is sometimes found that some parents take a fancy to naming their children in that fashion.

Towards the end three of the customary verses have been cited, but the composer has cleverly avoided all reference to a land grant, choosing the variant reading *brahmavrittiharas-tathā* (*haret-tu yaḥ*) instead of *harech-cha vasundharām*. The writer was Ramāpati, son of Surānanda. It may be recalled that this *Paṇḍit* Ramāpati was the *Rājaguru* of Balabhadra and was responsible for composing most of the numerous charters of Balabhadra.

TEXT

Seal { श्रीबल / भद्रवन / आग्या

ॐ स्वस्ति ।। श्रीशास्त्रसंवत्सरे ६८ श्रीमन्नृपतिविक्रमादित्यस्य १६४९ चैत्रमाशे कृष्णपक्षे तिथौ (ll. 2-7) एकादस्यां श्रीचंपकपुरवासीय । etc. (l. 8) ... श्रीबलभद्रवर्मदेवविजय स(सा)म्राज्ये (l. 9) श्रीकृष्णप्रीतये । पुरोहि्त्री (पौरोहि्त्यं) बडूशिरोमणये । त्रिसंध्योपातकाय च । भारद्वाजगोत्रसंभूता (l. 10) य ।। अनोसुताय । षट्कर्मरताय । रतननाम्ने ब्राह्मणाय स्वावक्षयार्थं प्रदत्तम् ।। तत्र ।। (l. 11) बडू रतन पुरोहि्ती रा हथपाणी दिता श्रीबलिभद्रे तथा बासुदेवे । हस्तोदक दिता (l. 12) श्रीदिवाणे रतने रे पुत्र पोत्रे जोग पालणा । श्रीप्रतापसिंघे रे बारे उपुरोहि्ते नीत जो-(l. 13) ल् लेइ खाइ सेह सभ रतन दिति । उपुरोहि्ती सभ ।। अत्र साक्षी श्रीगोपाल । तत्र (ll. 14-17) साधारोयं etc.[1] (l. 18)·········लिखितमिदं श्रीमद्गौ-(l. 19) डदेशीयश्रीसुरानन्दसुत(त) । श्रीरमापतिशर्मणा ।।

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Oṁ. Hail ! In the glorious Śāstra year 68, (*corresponding to the year*) 1649 of the illustrious king Vikramāditya on the 11th day of the dark fortnight of the month of Chaitra , during the victorious reign of the illustrious *P.M.P.* Balabhadravarmadeva,

(L. 9) priesthood has been conferred, (*by the king*) out of devotion to Lord Krishṇa and for the annihilation of his own sins, upon a Brāhman, named Ratana, the foremost of the Baḍus, son of Ano, born of the Bhāradvāja *gotra*, who regularly performs the *trisandhyā* [2] rites and is intent upon the six-fold duty.[3]

(L. 10) On that occasion the *hathpāṇī* (*or*) the *hastodaka* (*solemnizing the conferment*) of priesthood upon Baḍu Ratana was performed by the illustrious Balibhadra[4] as well as by Vāsudeva. The illustrious king should preserve (*this hastodaka or solemnized gift*) to Ratana's sons and grandsons. Whatever the customary emoluments were received and enjoyed by the priest in the time of the illustrious Pratāpasiṁha all those have been given to Ratana. Here witness

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[1] See below, p. 178.
[2] See above, p. 67, n. 5.
[3] See above, p. 67, n. 6.
[4] This refers to Balabhadra himself who is called Balikarṇa (or Bali-Karṇa) elsewhere.

is the holy Gopāla.

(L. 14) (Here follow three customary verses.)

(L. 18) This has been written by the illustrious Ramāpatiśarman, son of the illustrious Surānanda of the prosperous Gauḍa country.

No. 34. CHAMBA PLATE OF BALABHADRA; V. S. 1650

This plate[1] was found in the possession of Ḍogrā Bholā at Chamba proper. It measures 8½″ high by 12½″ wide excluding the handle on its left. Half of the handle appears to have broken off. In the top left corner there is the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 23 lines in all, of which lines 15-16 appear in the left margin, lines 17-19 and lines 20-23 run inversely in the top margin. The last four lines are very small, being thrust in the top left corner beside the seal.

The language is partly Sanskrit and partly Chambyālī. The charter refers itself to the reign of Balabhadra and is dated in the Śāstra year 69, the Vikrama Saṁvat 1650, in the month of Jyeshṭha, on the 7th day of the dark fortnight. This may correspond to Saturday, 12th May, A. D. 1593. The inscription records the king's grant of a village named Drabilā in the Paṁjila *maṇḍala* to three Brāhmans, Pitho, Malika and Maṁgu by name, of the Kāśyapa *gotra*. The donees were apparently brothers. It is stated that the donated village was formerly held by one Chakalāla Bhikhārī who is further on mentioned as one of the witnesses to the demarcation of the boundaries of the granted area. The record ends with the statement that Maṁgu and Malika gave one *aṭu* of land to Pitho over and above his rightful share, thereby presumably showing respect to the eldest. The grant was not an absolute charity, because the recipients were required to pay a tax of seven *piḍas* of grain out of their first crop to the king, probably once a year.

The writer of the grant was Ramāpati.

TEXT

Seal { श्रीबल- / भद्रवर्म / उ।या }

ॐ श्रीशास्त्रसंवत्सरे ६९ श्रीमन्नृपतिविक्रमादित्यस्य १६५० जै(ज्यै)ष्ठमासे कृष्णपक्षे तिथौ सप्तम्यां श्रीचंपक– (ll. 2-6) पुरवासीय । etc. (l. 7) महाराजाधिराज श्रीमद्बलभद्रवर्मदेव[:*] कुशली । तस्य श्रीमहाराज[ाधि*]राजस्य सं(सा)म्राज्ये ॥ पंजिलमण्ड–(l. 8) लमध्यत: । द्रबिला नाम ग्रामं(म:)। आत्मोद्धारणार्थं । श्रीकृष्णप्रीत्यर्थं । काश्यपगोत्राय । पियो तथा मलि- (l. 9) क तथा मंगु नाम्ने ब्राह्मा· (ह्म)णाय[2] प्रदत्तं(त्त:)[।*] तत्र सीमा विभाग: । हल्याणे री नाली ओरे । ब्राह्मणोके पह्लण्यारा पिचो । चो- (l. 10) उ पाणी पिचो । गुडोडु प्रैडी पिचो । बुद्याडी सुदलि पिचो । कुह्मीरि के बुह्ल । जे एढ पिचे भिखारी । चकलाले (l. 11) खाइ ढाइ सेह सभ जे बुह्ली आ द्रबिल सीमा प्रमाण घलोणी तया मणक्यारु दित । जे कुह्मारे खाइ । (l. 12) वाइ सेह कुह्मारे खाणी बाणी एत घचोल ब्राह्मणे नाही पाणा । एह सीमा मदि तथा भिखारी पाइ दि–(l. 13) ती एह ग्राम इह्लेरे पुत्र पोत्त(त्र) खाणा भुंजणा । श्रीदिवाणे अपणा धर्म पालणा । घाल घचोल कीहे न (l. 14) हो केरणा । एत मड़णी अन पिडे ७ सत बेह्लिअ १ एकी

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[1] No. 21 of *APRAS, NC*, 1906-07, p. 10.

[2] May be corrected as पियोमलिकमंगुनामभ्यो ब्राह्मणेभ्य:

अंदरपूरी देणे श्रीदिवाणे लेणे (ll. 15-18) शा(सा)धारोयं etc. (l. 19)…… सत्पंडित श्रीरमापतिशर्मं-
(l.20) णालेखि । भाउ– (l.21) ली उपरांत भूमि (l.22) अटु १ एक पिथो (l.23) दिती मंगु मल्कि

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. In the glorious Śāstra year 69, (*corresponding to the year*) 1650 of the illustrious king Vikramāditya, in the month of Jyaishṭha, on the 7th day of the dark fortnight, during the reign of the illustrious *P.M.P.* Balabhadravarmadeva, in good health and in residence at the splendid city of Champaka,

(L. 7) the village named Drabilā in the Paṁjila *maṇḍala* has been granted to (*three*) Brāhmans, named Pitho, Malika and Maṁgu, of the Kāśyapa *gotra* (*by the king*) for his own salvation, out of devotion to Lord Kṛishṇa.

(L. 9) The definition of the boundaries there of: Inwards from the brooklet of Halyāṇā; behind the fountain of Brāhmaṇīkā; behind the waterfall; behind the declivity of Guḍoḍu; behind the spring of Buḍyāḍī; below (*the village of*) Kuhmārikā (*in other words*) all that (*land*) which was formerly enjoyed and tilled by Chakalāla Bhikhārī. (*The lands of*) Maṇakyāru and the Lower Ghaloṇī whose boundary extended as far as Drabilā, which were given to and enjoyed and tilled by Kuhmāra are (*still*) to be enjoyed and tilled by Kuhmāra; the Brāhman must not cause any interference hereto. This limit has been fixed by Madi and Bhikhārī. This village is to be enjoyed by his (*donee's*) sons and grandsons. The illustrious king must discharge his duty.[1] Nobody should offer any obstruction or interference.

(L. 14) The tax here, which is to go to the illustrious king, is seven 7 *piḍas* of grain, all to be paid down at once[2] out of the first crop.

(L. 15) (Here follow four customary verses.)

(L. 19) (*This*) has been written by the virtuous *Paṇḍit*, the illustrious Ramāpatiśarman.

(L. 20) Maṁgu and Malika gave one 1 *aṭu* (*of land*) to Pitho in addition to (*his proper*) share.

No. 35. CHAMBA PLATE OF BALABHADRA; V. S. 1651

(*Plate XIX, A*)

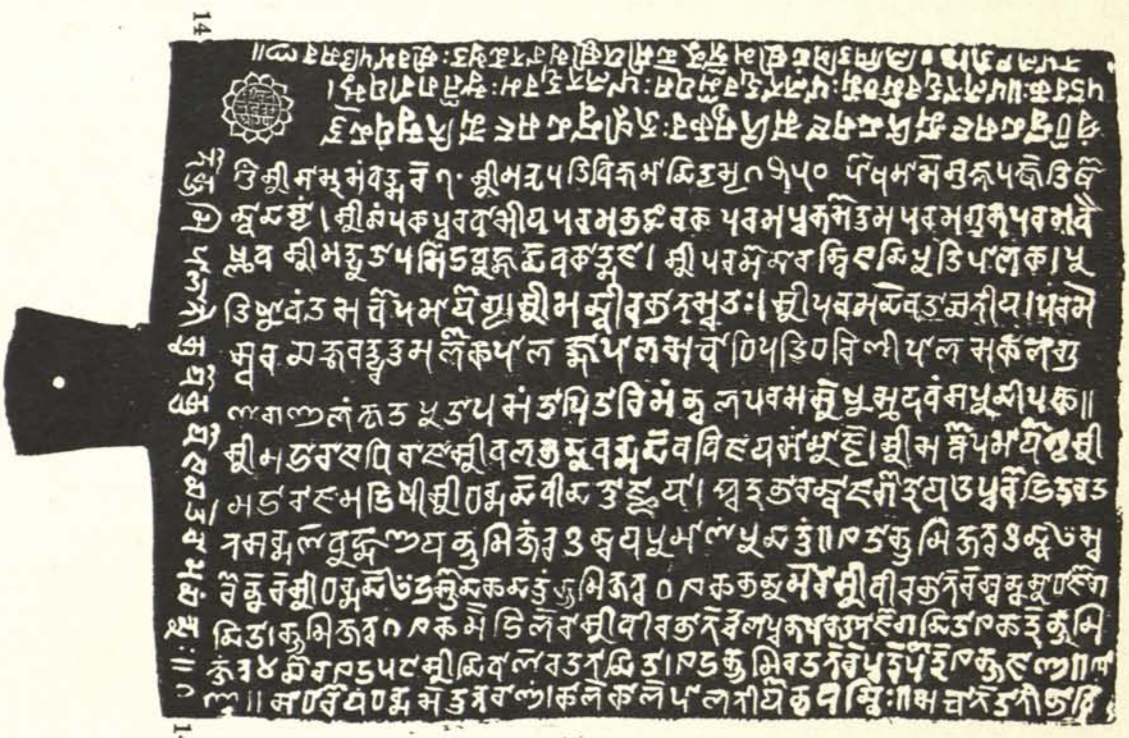
This plate[3] was also in the possession of *Purohit* Baḍu Ḍiḍo at Chamba. It measures 8⅝″ high by 12¾″ wide excluding the pierced handle on its left. In its top left corner it bears the usual seal with a Nāgarī legend containing the king's name. The inscription covers 17 line of which line 14 appears in the left margin and lines 15-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 70, the Vikrama Saṁvat 1651, in the month of Pausha, on the 12th day of the bright fortnight, which may correspond to Saturday, 14th December, A. D. 1594.

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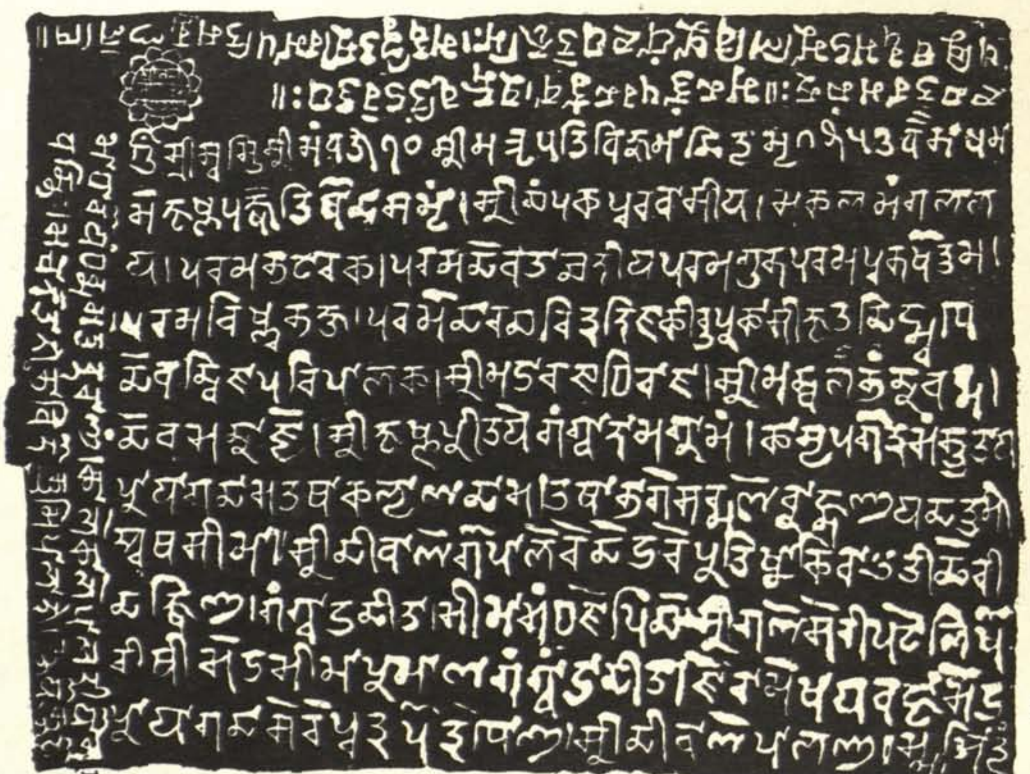
[1] That is to say, he should preserve the gift.
[2] That is, not by instalments.
[3] No. 8 of *APRAS, NC.* 1906-07, p. 8.

A.—Chamba Plate of Balabhadra; V. S. 1651.



SCALE: ONE-HALF.

B.—Chamba Plate of Balabhadra; V. S. 1652.



SCALE: THREE-FIFTHS.

B. Ch. Chhabra.
Reg. No. 3977 E'36—500'53.

Survey of India, Calcutta.

The charter refers itself to the reign of king Balabhadra, but registers a grant of some lands by Queen Dharmadevi to *Purohita* Ratanaśarman of the Bhāradvāja *gotra*. The donation comprised four *kunus* of land, of which two *kunus* lay at Suroḍa, one at Bhadrama and one at Maihilā. This last one *kunu*, it is stated, had been given to Ratana by the illustrious Vīrabhāna on an occasion of the *Tulāpurusha* ceremony, while the one *kunu* at Bhadrama had been given on the occasion of the *śuddha-śrāddha*[1] of the illustrious Vīrabhāna. From this it follows that Balabhadra's father Vīrabhāna had in his life time made the *Tulāpurusha* gift, one of the sixteen *mahādānas*[2] and that by the time of the present charter he had passed away.

The donee Ratanaśarman is identical with Ratana who figures likewise as grantee in two other charters also (Nos. 26 and 33),[3] and of whom we have already spoken above (pp. 74 and 87).

The villages of Suroḍa, Bhadrama and Maihilā, where the donated plots of land lay belong to different *praganās*. The first of these is identical with Saroḍī, also called Saroḍ, in the Sāch *parganā*. It is also mentioned in two other charters (Nos. 26 and 31). The second one is the same as Bhadram in the Rājnagar *parganā*, and also occurs in another charter (No. 31). Maihilā is the same as Mehlā, the headquarters of a *parganā* of the same name, which is mentioned also in another record (No. 26).

The writer of the charter was Surānanda's son Ramāpati.

TEXT

Seal { श्रीबल–
भद्रवर्म
आग्या

ॐ श्रीशास्त्रसंवत्सरे ७० श्रीमन्नृपतिविक्रमादित्यस्य १६५१ पौषमासे शुक्लपक्षे तिथौ (ll. 2-6) द्वादश्यां। श्रीचंपकपुरवासीय etc. (l. 7) श्रीमहाराजाधिराजश्रीबलभद्रवर्मदेवविजयसां(सा)म्राज्ये । श्रीसर्वोपमायोग्यश्री– (l. 8) महाराजमहिषीश्रीधर्मदेवीदत्ताज्ञया । अत्र भारद्वाजगोत्राय उपुरोहित[4] रत– (l. 9) नशर्मणे । ब्र(ब्रा)ह्मणाय भूमि कुंनु २ द्वय प्रमाणं प्रदत्तं ॥ एता भूमि कुनु २ द्वइ सु– (l. 10) रोड़े रे श्रीधर्मदेइ हस्तोदक दत्तं भूमि कुनु १ एक भद्रमेंरा श्रीबीरभाने रे शुद्ध श्राधा जोग (l. 11) दिता । भूमि कुनु १ एक मैंहिले रा श्रीबीरभाने तुलापुरुषा रतना जोग दिता एकत्रे भूमि (l. 12) कुंनु ४ चोर एह पटा श्रीदिवाणे रतना दिता । एह भूमि रतने रे पुत्रे पोत्रे ए भूजणा ॥ खा– (ll. 13-16) णा ॥ साधारोयं etc.[5] (l. 17) ......लिखितमिदं श्रीमद्गोडदेशीय श्रीसुरानन्दसुत:(त)श्रीरमापतिशर(र्म)णा ॥

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! In the glorious Śāstra year 70 (*corresponding to the year*) 1651 of the illustrious king Vikramāditya, in the month of Pausha, on the 12th day of the bright fortnight, during the victorious reign of the illustrious *P.M.P.* Balabhadravarmadeva in residence at the splendid city of Champaka;

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[1] See above, p. 34.

[2] They are enumerated and described in the *Matsyapurāṇa*, chapters 273-288. Compare *JRASBL*, I (1935), p. 40 and n. 3.

[3] It may be recalled that these two plates were with the same Baḍu Dīḍo who owned the present one as well.

[4] The form उपुरोहित instead of पुरोहित represents the local pronunciation of the word.

[5] See below, p. 178.

(L. 7) by the order issued by the Royal Consort, the illustrious Dharmadevī, worthy of all honour, here two 2 *kunus* of land have been bestowed on the Brāhman *Purohita* Ratanaśarman of the Bhāradvāja *gotra.* This plot of two 2 *kunus* at Suroḍa has been granted by the illustrious Dharmadeī as a *hastodaka* (*grant*). One 1 *kunu* of land at Bhadrama was given on the occasion of the *śuddha-śrāddha* of the illustrious Vīrabhāna. One 1 *kunu* of land at Maihilā was given to Ratana on the occasion of the *Tulāpurusha* (*gift*) by the illustrious Vīrabhāna. (*Thus*) altogether four 4 *kunus* of land (*are donated*).

(L. 12) This charter has been given to Ratana by the illustrious king. This land is to be enjoyed by Ratana's sons and grandsons themselves.

(L. 13) (Here follow three customary verses.)

(L. 17) This has been written by the illustrious Ramāpati, son of the illustrious Surānanda of the prosperous Gauḍa country.

No. 36. CHAMBA PLATE OF BALABHADRA ; V. S. 1652

(*Plate XIX, B*)

This plate was owned by Koḷuā Atrā, a *pujārī*, at Chamba proper. It measures 8½" high by 11¼" wide. It had a handle on its left, which is now almost completely broken off. In its upper left corner it has the usual seal with a Nāgarī legend containing the king's name. There are altogether 15 lines of writing on it, of which lines 12-13 are in the left margin, and lines 14-15 appear inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The inscription, refers itself to the reign of Balabhadra and is dated in the Śāstra year 71, the Vikrama Saṁvat 1652, in the month of Vaiśākha, on the 10th day of the dark fortnight which may correspond to Tuesday, 25th March, A.D. 1595. The charter registers the king's grant of the village Gaṁgvā or Gaṁgvāha to three Brāhmans, probably brothers, named Prāyāgadāsa, Kalyāṇadāsa and Bhāgeśarman, of the Kāśyapa *gotra.* The occasion of the gift was the consecration ceremony performed by the king at the temple of Gopāla, now called Baṁśīgopāla. This shows that some repairs or renovation had been done to that temple and the completion of the work occasioned the ceremony when the present gift was given as a *dakshiṇā.* It is indicated in the inscription that the donated village was formerly granted by king Gaṇeśavarman to a Brāhman named Rāma. This is borne out by the fact that among Gaṇeśavarman's charters there is actually one registering such a grant, namely Gāṅguyā grant of Gaṇeśavarman (No. 18), Gāṅguyā of that record being the same as Gaṁgvā or Gaṁgvāha of the present one, to be identified with the modern Gugāṁh as has already been shown above (p. 55). For the extent of the boundaries of the donated village, the present charter refers to the aforementioned grant of Gaṇesavarman and adds that they were the same as defined therein. It has, however, not been made clear as to what happened to Rāma, the former owner of the village, and how the same village came to be re-granted. Nor is there any indication to show that Rāma was somehow related

to the donees mentioned in the present charter. Even his *gotra* is not specified in Gaṇeśavarman's grant where he figures as donee. Can it be that he died childless and his property as a *brahmadeya* being not revertible to the State, was transferred to other Brāhmans, namely Prāyāgadāsa, Kalyāṇadāsa and Bhāgeśarman?

The writer of the charter was Ramāpati.

TEXT

Seal { श्रीबल-
भद्रवर्म-
आग्या

ॐ श्री स्वस्ति श्रीसंवत् ७१ श्रीमन्नृपतिविक्रमादित्यस्य १६५२ वैशाखमा- (ll. 2-4) से कृष्णपक्षे तिथौ दशम्यां । श्रीचंपकपुरवासीय etc. (l. 5) ......श्रीमद्बलभद्रवर्म । (l. 6) देव सद्राज्ये । श्रीकृष्णप्रीतये गंग्वा नाम ग्रामं(म.) । काश्यपगोत्रसंभूताय (l. 7) प्रायागदास तथा कल्याणदास । तथा भागेशर्मणे[1] ब्राह्मणाय दत्तम् (l. 8) अथ सीमा ॥ श्रीदीवाणे गोपाले रे देहुरे प्रतिष्ठा किराइ तीडेरी (l. 9) दक्षिणा । गंग्वाह दीता । सीमा संग जे पिन्ने । श्रीगणेशे री पटे लिखो–(l. 10) री थी सेह सीमा प्रमाण गंग्वाहा दीत जे रामे खय बह्या सेह (l. 11) प्रायागदासेरे पुत्रपोत्रे खाणा । श्रीदीवाणे पालणा । स्मृति[वाक्यं] (ll. 12-14) साघारोयं etc.[2] (l. 15)......सत्पण्डितश्रीरमापतिशर्मणालेखि ॥

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Prosperity! Hail! In the glorious (*Śāstra*) year 71 (*corresponding to the year*) 1652 of the illustrious king Vikramāditya in the month of Vaiśākha on the 10th day of the dark fortnight, during the victorious reign of the illustrious *P. M.* Balabhadravarmadeva, in residence at the splendid city of Champaka;

(L. 6) (*The king*) has, out of devotion to Lord Krishṇa, granted the village named Gaṁgvā to (*three*) Brāhmans, Prāyāgadāsa, Kalyāṇadāsa and Bhāgeśarman by name, born of the Kāśyapa *gotra*.

(L. 8) Now the boundary: the illustrious king performed the consecration ceremony at the temple of Gopāla, on that occasion he gave away Gaṁgyāha as *dakshiṇā*, Gaṁgvāha has been given away with the selfsame limits of boundaries as were detailed in the title-deed of the illustrious Gaṇeśa (*varman to Rāma*). (*The extent of land*) which was enjoyed and tilled by Rāma is to be enjoyed by sons and grandsons of Prāyāgadāsa. The illustrious king must protect (*this grant*).

(L. 11) The injunction of the *Smṛitis*: (here follow two customary verses).

(L. 15) (*This*) has been written by the virtuous *Paṇḍit*, the illustrious Ramāpatiśarman.

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1 This may be corrected as प्रायागदासकल्याणदासभागेशर्मभ्यो ब्राह्मणेभ्यः

2 See below, p. 178.

No. 37. SAILA GRANT OF BALABHADRA ; V. S. 1655

(*Plate XX, A*)

This plate[1] was found in the possession of one Narsiṅgh Dayāl Maṅgalerū. It measures 10¼″ high by 13⅛″ wide including the pierced handle on its left. In the top centre it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 26 lines in all, of which lines 17-20 appear in the left margin, line 20 being a short one and running on the handle, and lines 21-26 run inversely in the top margin. The last six lines are, so to say, half-lines, lines 21-23 being separated from lines 24-26 by the seal in the centre.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 74, the Vikrama Saṁvat 1655, in the month of Vaiśākha, on the 7th day of the dark fortnight, which may correspond to Monday, 17th April, A. D. 1598. The object of the charter is to record the king's gift of a village called Śaila to a Brāhman, named Hariganaśarman, son of Kehlaṇa, of the Kāśyapa *gotra*. The boundaries of the donated area have been well defined. Besides the village, some houses at Chamba proper were also given by the king to the same donee.

The donated village Śaila is probably the same as Śailā mentioned in the Lakshmī-Nārāyaṇa temple plate of Balabhadra ; V. S.1649 (No. 31). It will be seen from that record that a plot of land at that village was granted to a Brāhman, Risha by name, along with several other lands. It follows, therefore, that the plot previously donated was excluded from the village donated by the present charter. As has already been shown, the village Śaila or Śailā is to be identified with Sail in the Panjlā *parganā*. Some of the boundary villages can also be identified Thus Bhoida, Praila and Dḷalanāṇā appear to be the same as Bhyoḍ, Parel and Dilgeṇā respectively all of which are in the very Panjlā *parganā*.

The writer of the charter was Surānanda's son Ramāpati.

Text

Seal { श्रीबल-
भद्रवर्म-
आग्या }

ॐ स्वस्ति ।। श्रीगणेशाय नमः ।। श्रीशास्त्रसंवत्सरे ७४[2] श्रीमंनृ(मन्नृ)पतिविक्रमादित्य- (ll.2-0)
स्य १६५५ वैशाखमासे । कृष्णपक्षे तिथौ ७ श्रीचंपकपुरद्योतकर etc. (l.7)..... श्रीमद्बलभद्रवर्मदेवेन (l.8)
शैलनमग्रम(नाम ग्रामः) अत्र श्रीकृष्णप्रीतये ।। काश्यपगोत्रसंभूताय । केह्लणसुताय । हरिग्र-
(l.9) णशर्मणे बाह्मणाय प्रदत्तम्(त्तः) ।। तत्र सीमा ।। पूर्वधि । पउंडोल फाटेरी पोंदी आ-(l.10)
इ से सभ। दक्षिण । भोइउ बीड कुडी ताइ प्रैल ढगे समेत । पश्चिमशि[3]दि बता ताइ (l.11) कटल बहोटा
असा तेस ग्वार ।। उत्तरस्यां दिशि। अउट घोडी ओरी। विरडिरे(l.12)शपड़ा ओरी । कह्लोए बुह्ल शपड ठ सा तेढां
बुह्ला बिणहि री बता । त्रे शिढि बगडी रि । तेड पिचो सि।। झं उटेडी री कुह्ल। दल डाणे बता पउंडोल भो. ओ

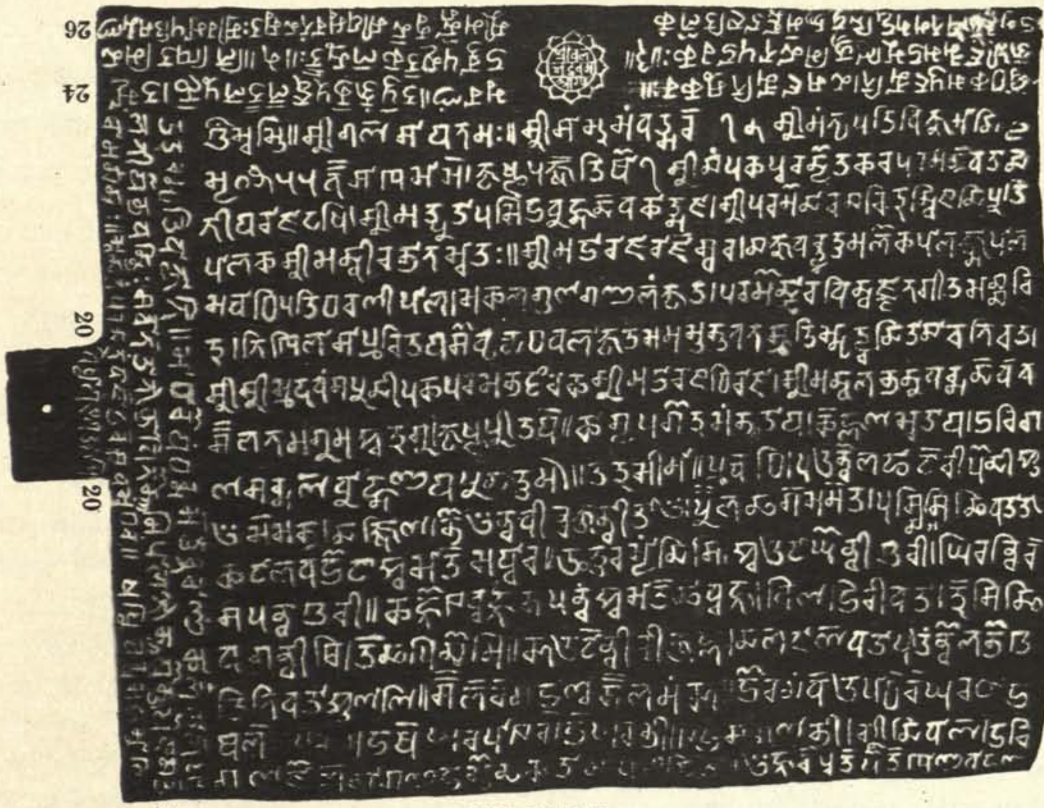
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[1] No. 3 of *APRAS,NC*, 1906-07, p. 8, where the reading of the Śāstra year is given as *76*, of course, with query. As will presently be seen, the correct reading is *74*. At the same place, it has likewise been suggested that the gift village of Śaila belongs to the Kalandrā *parganā*, whereas it is now shown actually to be included in the Panjlā *parganā*. The number of lines of the text as stated there will also be found different from the one given here. The difference is, however, only apparent and will readily be perceived by comparing the illustration with the text of lines 21-26 which have been counted there as line 21-23.

[2] The sign for the numeral 4 is somewhat unusual, though it certainly cannot represent any other numeral than that. The same form for the numeral 4 is seen again below in line 24 in numbering a verse.

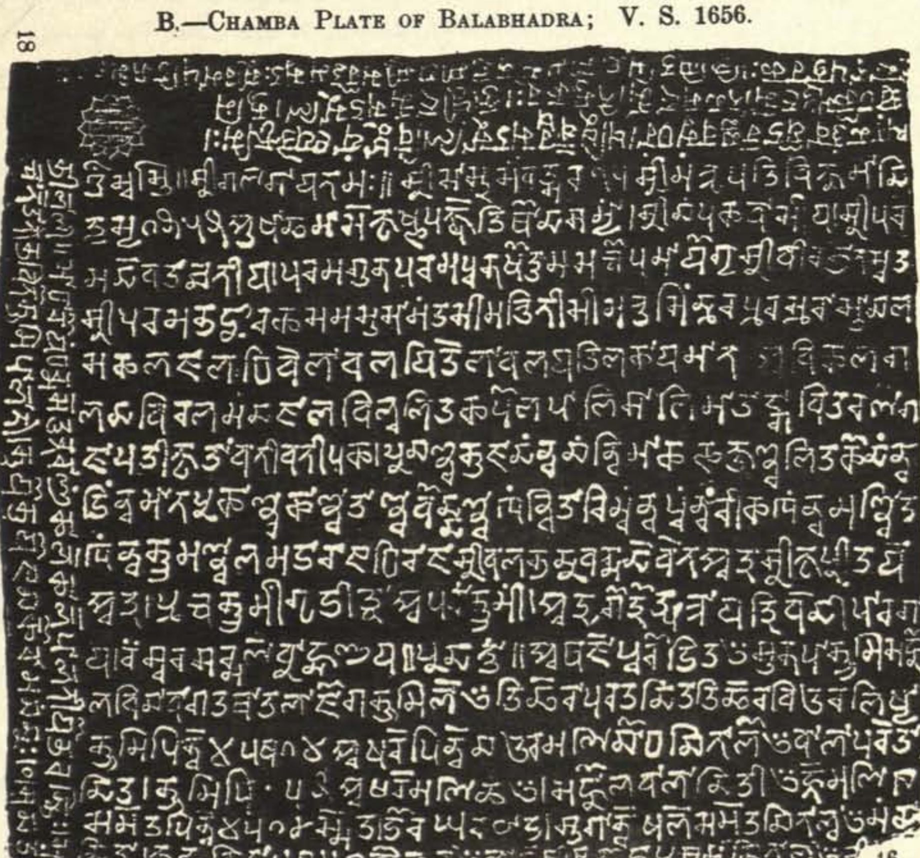
[3] The letter म appears below the line, inserted afterwards.

A.—SAILA GRANT OF BALABHADRA; V. S. 1655.



SCALE: ONE-HALF.

B.—CHAMBA PLATE OF BALABHADRA; V. S. 1656.



B. CH. CHHABRA. SCALE: ONE-HALF. SURVEY OF INDIA, CALCUTTA.

Regn. No. 3977 E 36—500'5?

(1.14) तिनि बता आणणि ॥ शैलेरे महृणु शैलमंझ ॥ होर चंबे उपाधे रे घर ठाह (1.15) थलें उपर । महथे घर पाए सेहे घर भी । एह शाशण भी । श्रीदिवाणे । हरि–(   )गण जोग शाशणाहस्तोदक त्रामा पटा दिता ॥ इह्लेरे पुत्रेपोत्रे खाणा बाहणा (ll.17-24) तत्र स्मृतिवाक्यानि ॥ साधारोयं etc.[1] (1.25) ..... लिखितमिदं (1.26) श्रीमद्गौडदेशीय सु रानंदसुतः(त)श्रीरमापतिशर्मणा

Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the illustrious Gaṇeśa! In the glorious Śāstra year 74, (*corresponding to the year*) 1655 of the illustrious king Vikramāditya in the month of Vaiśākha, on the 7th day of the dark fortnight, the illustrious *P. M.* Balabhadravarmadeva, in residence at the splendid city of Champaka, has here, out of devotion to Lord Krishṇa granted the village called Śaila to a Brāhman named Harigaṇaśarman, son of Kehlaṇa, born of the Kāśyapa *gotra*.

(L. 9) The boundaries thereof: on the east (*the donated area includes* the whole tract at the foot of the treeless slope of the watershed; on the south (*it extends*) as far as the cave on the ridge of Bhoiḍa, (*and*) includes the precipice of Praila; on the west (*it lies*) inwards from the bank of the branch of the rivulet where there is a stepped path; on the north (*it lies*) inward from the Aüṭa boulder, inwards from the cliff of Ghiraḍi, below the rock at the foot of Kahno, the boundary (*running*) behind the path (*leading*) to the tripartite field (*as well as*) to Biṇahi. The watercourse of Jhaüṭeḍī should be brought from over the watershed along the path of Dalaṅāṇā The inhabitants of Śaila are to remain in Saila.

(L. 14) Moreover, the illustrious king has given Harigaṇa also the house which were built by the Mahathā at Chaṁbā on the raised house-site belonging to the Upādhā, along with this *hastodaka* copper-plate charter. His (donee's) sons and grandsons are to enjoy and till (*the donated land*).

(L. 17) There are the injunctions by the *Smṛitis*: (Here follow four customary verses).

(L. 25) This has been written by the illustrious Ramāpatiśarman, son of Surānanda of the prosperous Gauḍa country.

No. 38. CHAMBA PLATE OF BALBHADRA; V. S. 1656

This plate[2] was found in the possession of *Purohit* Mansā at Chamba proper and is now kept in the Bhuri Singh Museum there, bearing the catalogue number B, 22. It is rather an unusually big sheet of copper, measuring 7½" to 8¼" high by 18" wide, excluding the handle on its left. In the top corner it has the usual seal with a Nāgarī legend containing the king's name. It has, all told, 16 lines of writing on it, of which lines 13-14 are in the left margin and lines 15-16 run inversely in the top margin.

[1] See below, p. 178.

[2] No. 32 of *APRAS,NC*, 1903-04, p. 8.

The language is partly Sanskrit and partly Chambyālī. The document is dated in the Śāstra year 75, the Vikrama Saṁvat 1656, in the month of Āshāḍha, on the 2nd day of the dark fortnight, which may be equated with Thursday, 31st May, A.D. 1599. In respect of the contents, the present charter is similar to the Chamba plate of Balabhadra ; V. S. 1649 (No. 33), since both of these record the appointment of a family priest. In the present instance the recipient of the honour is a Brāhman called Iśvaraśarman, son of Mādhava, of the Atri *gotra*, who, it appears from the details given in the record, was a priest attached to the royal family in the time of Pratāpasiṁha as well. The present charter does not specify any special occasion of the conferment. Nor does it mention any gift to be enjoyed by the grantee beyond stating that he was to continue earning and enjoying as he used to do in Pratāpasiṁha's time. That this was to last as long as the universe endures shows that in this case, too, the title of priesthood was meant to be hereditary. Thus *Purohit* Mansā who owned the present plate must be a direct descendant of Iśvaraśarman, the original recipient.

The charter was written by Surānanda's son Ramāpati.

TEXT

Seal { श्रीबल-
भद्रवर्म-
आग्या

ॐस्वस्ति ॥ श्रीगणेशायनमः ॥ श्रीशास्त्रसंवत्सरे ७ श्रीमन्नृपति विक्रमादित्यस्य १६५६ आषाढमासे कृष्णपक्षे (ll.2-6) तिथौ द्वितीयय(यायां) । श्रीचंपकपुरवासीय etc. (l.7).....श्रीबलभद्रदेवविजए सं(सा)म्राज्ये श्रीकृष्णप्रीतये। अत्रिगोत्रसंभूताय (l·8) षट्कर्मरताय माधवसुताय । ईश्वरशर्मणे ब्राह्मणाय पौरोहित्यं प्रदत्त्यं(त्तं) ॥ आचंद्रसूर्यतारकब्रह्माण्डपर्यं–(l.9) तनुपभुंजनीयं ॥ यः कश्चिन् मम वंशयो(श्यो) वान्यो वा . अपहर्ता स्यात्स नरकपाती स्यात् ॥ अथ भाष(षा) फकी एह (l.10) जे श्रीदिवाणे । पुरोहित्याई । ईशुरु जोग दिती फकी एह जे जिहा पिचे । श्रीराए श्रीप्रतापसिहे रे बारे । ईशु(l.11) रु पुरोहिति । खादा पीदा । सढदा कमादा थिआ । तीहा । श्रीदिवाणे । श्रीबलभद्रे भी इशुरु जोग दिति । पुरो–(ll.12-15) हिति । खया पिया संढ्या कमया केरो ॥ तत्र स्मि(स्मृ)तिवाक्यं ॥ साधारोयं etc.[1] (l.16) . . . . लिखितमिदं श्रीमद्गौडदेशीय श्रीसुरानन्दसुतः(त) श्रीरमापतिशर्मणा ॥

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the illustrious Gaṇeśa! In the glorious Śāstra year 75, (*corresponding to the year*) 1656 of the illustrious king Vikramāditya in the month of Āshāḍha, on the 2nd day of the dark fortnight during the victorious reign of the illustrious *P. M. P.* Balabhadradeva, in residence at the splendid city of Champaka ;

(L. 7) (*the king*) has, out of devotion to Lord Krishṇa, conferred priesthood on the Brāhman Iśvaraśarman, son of Mādhava, born of the Atri *gotra* intent upon the sixfold duty.[2] That is to be enjoyed as long as the moon, the sun, the stars and the universe endure. Whosoever, whether of my family or anybody else, would encroach (*hereupon*), may descend into hell.

[1] See below, p. 178.
[2] See above, p. 67, n. 6.

(L. 9) Now the explanation (*of the above*) in *Bhāshā* is as follows. The illustrious king has conferred priesthood on Iśuru, that is to say, the illustrious king Balabhadra has accorded the same rights and privileges of priesthood to Iśuru as he used to enjoy in the time of the illustrious Pratāpasiṁha; in like manner he may continue earning and enjoying.

(L. 12) There is the injunction of the *Smṛitis*: (Here follow two customary verses).

(L. 16) This has been written by the illustrious Ramāpatiśarman, son of the illustrious Surānanda of the prosperous Gauḍa country.

No. 39. CHAMBA PLATE OF BALABHADRA; V. S. 1656

(*Plate XX, B*)

This plate[1] was possibly also in the possession of *Purohit* Mansā at Chamba proper, who owned the preceding one, though there is no definite information as regards that. It measures about 10¾″ high by 12″ wide and has no handle. From its lower right corner a small bit has broken off, and as a consequence thereof two or three *aksharas* have been lost. In the top left corner of the plate there is the usual seal with a Nāgarī legend containing the king's name. The inscription covers 21 lines in all, of which lines 17-18 appear in the left margin and lines 19-21 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The preamble of this record exhibits a considerable change so far as the epithets applied to the king are concerned. Being conventional as usual, the new epithets do not enlighten us much with regard to the king's real achievements, though they reflect some poetic merit on the part of the composer through his grandiloquent style much appreciated in those days. The record is dated in the Śāstra year 75, the Vikrama Saṁvat 1656, in the month of Āshāḍha, on the 10th day of the dark fortnight, which may be equivalent to Thursday, 7th June, A. D. 1599, that was thus just a week after the foregoing charter had been issued.

The present charter records that the king took a plot of land from the Brāhman Iśvaraśarman of the Atri *gotra* at the village of Sahraula for making a garden and a tank there, and that in lieu thereof he gave two extensive fields to that Brāhman. The smaller of the two lay in the very same village of Sahraula, while the bigger was in another village called Chināloi, where the Brāhman also received a house-site along with a kitchen-garden and a threshing-floor. From the details given, it appears that the Brāhman was given nearly twenty times as much land as was taken from him. He is to be identified with the recipient of the foregoing charter.

The garden and the tank, referred to in the inscription as then being in contemplation, subsequently did come into being, for they still exist at that village as the property of the State. The village of Sahraula is only about two miles from Chamba, being the same as Sarol in the Rājnagar *pargaṇā*. It has not been possible to identify Chināloi or Chinālui, though apparently it is to be sought in the same Rājnagar *pargaṇā*.

1 No. 33 of *APRAS, NC*, 1903-04, p. 8.

The charter was written by Surottama's son Ramāpati.

TEXT

Seal { श्रीबल- भद्रवर्म- आग्या }

ॐस्वस्ति ।। श्रीगणेशायनमः ।। श्रीसा (शा) स्त्रसंवत्सरे 75 श्रीमन्नृपतिविक्रमादि- (1.2) त्यस्य १६५६ आषाढमासे कृष्णपक्षे तिथौ दशम्यां । श्रीचंपकवासीय । श्रीपर- (1.3) मदेवतार्चनीय । परमगुरु परमपुरुषोत्तम सर्वोपमायोग्य श्रीवीरभानसुत - (1.4) श्रीपरमभट्टारकसमस्तसामंतसीमन्तिनीसीमन्तसिंदूरपूरसूरास्ताचल- (1.5) सकलजलधिवेलावलयितेलावलयतिलकायमान अविकलग- (1.6) लदविरलमदजलविलुलित- कपोलगालिशालिमाता (त) गां (ङ्ग) वितरणग–(1.7) जरा़ीकृतावनीवनीपक । प्रचण्डभुजदण्डचंडिमाकर्ण- कुण्टलित-कोदंड– (1.8) हिडमानप्रकाण्डकाण्डताण्डवोद्दण्डखंडितारिमुंडपुंडरीकखं (षं) डमण्डित (ता)- (1.9) खंडभूमण्डल महाराजाधिराज श्रीबलभद्रवर्मदेवेन अत्र श्रीकृष्ण[*]प्रीतये (1.10) अत्र । पूर्वं भूमीं गृहीत्वा अपरां (रा) भूमीं (मी) अत् (त्रि) गोत्रोत्पन्नाय त्रिवेदीपारगा- (1.11) य । ईश्वरशर्मणे ब्राह्मणाय ।। प्रदतान-(त्ता) ।। अथ जे पुरोहित इशुरु पा भूमि सहो- (1.12) ल बिच बाग तथा तला जोग भूमि लेइ तिढेरा परत दित तिढेर[ा] बिउर लिख्या (1.13) भूमि पिडे ४ पय १४ अखरे पिडे चउर मणि चौष चिनालोइ बाला परे (र) ता (1.14) दित । भूमि पि. प ६ अखरे मणि छइ । सहोल वाला दिती इह्ले मणिए (1.15) समेत पिडे ४ प १४ स्मेत । होर घरठाह् । शुगाडे खले समेत चिनालुइ मंझा (1.16) दिता । कुह्ल जिहा प्रथम सहोल भूइ लादे थीएतीहा प्रथम चिनालुइ ह[री कुह्ल*][1] (ll.17 20) मीलाणी ।। साबारोयं[2] etc. (1.21)········ लिखितमिदं श्रीमद्गौडदेशीय श्रीसुरोत्तमसुतः (त) श्रीरमापतिशर्मणा ।।

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the illustrious Gaṇeśa! In the glorious Śāstra year 75, (*corresponding to the year*) 1656 of the illustrious king Vikramāditya in the month of Āshāḍha, on the 10th day of the dark fortnight.

(L. 2) The illustrious *P. M.* Balabhadravarmadeva, in residence at the splendid (*city of*) Champaka, who is as adorable as an illustrious supreme deity, who is highly venerable, pre-eminent among men, worthy of all honour, who is a son of the illustrious Virabhāna, is a very *astāchala*[3] for the sun (*in the form*) of the mass of vermilion from the hair-partition of the wives of all the neighbouring chiefs,[4] is a very forehead-mark of the entire globe of the earth surrounded by the billowing seas, who has turned the beggars of the world into possessors of elephants by dealing out to them tuskers looking magnificent with the sides of their temples bedewed with the thick ichorous fluid dripping incessantly, (*and*) who has the whole circle of the earth bedecked with clusters of lotuses (*in the shape*) of his enemies' heads violently severed by the darting superb arrows issuing from the bow stretched as far as the ear by the might of the very cudgels of his impetuous arms, has, here, out of

[1] Of the three letters within the brackets, the first is partly visible, while the last two have conjecturally been supplied, the original having been lost here.

[2] See below, p. 178.

[3] That is, the supposed mountain behind which the sun sets.

[4] In other words, he has killed all the princes hostile to him, thereby rendering their wives widows, who, as such have ceased putting vermilion in their *sīmantas*, since that is done only by those ladies whose husbands are alive.

devotion to Lord Kṛishṇa, given another land to the Brāhman Iśvaraśarman, born of the Atri *gotra*, well-versed in the three Vedas, after having taken (*from him his*) former land.

(L. 11) Iśuru[1] had a *pā* (that is, one *Kunu*) of land at Sahraula. That has been taken from him by the king for laying out a garden and constructing a tank there. In lieu of that the king has given him some other lands, namely one field measuring four 4 *piḍas* and fourteen 14 *pathas* of seed-corn at Chināloi and another field measuring only six *pathas* or *maṇis*[2] of seed-corn at Sahraula, the whole of the given land thus measuring five *piḍas* of seed-corn. Besides, a house-site along with a kitchen-garden and a threshing-floor at Chinālui has been given to him. He may also bring the watercourse to his field at Chināloi in the same manner as he formerly used to do to his land at Sahrola.

(L. 17) (Here follow three customary verses.)

(L. 21) This has been written by the illustrious Ramāpatiśarman, son of the illustrious Surottama of the prosperous Gauḍa country.

No. 40. SAKLA PLATE OF BALABHADRA; SASTRA 75

This plate was discovered in the possession of a Brāhman, Padmā by name, at the village of Saklā in the Sāho[3] *pargaṇā*. The left side of the plate, where there is a handle, is narrower than the right side. It measures thus 5¾″ to 8½″ high by 10⅝″ wide including the handle. The engraving is not well executed. The seal, too, is not properly shaped. It is comparatively small in size, though it has the usual form of a rosette. The legend in its centre is indistinct and seems to read *śrī-Bala*, while each of the two letters *bhadra* appears to be engraved within a petal, the characters being Nāgarī. The inscription covers 17 lines in all, of which lines 13-15 appear in the left margin and lines 16-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The record is dated simply in the Śāstra year 75, on the 27th day of Asoja, that is the month Āśvina. The corresponding Vikrama Saṁvat would be 1656. The equivalent of this date in the Christian era may be Sunday, 28th October, A. D. 1599.

The object of the inscription is to record the king's grant of a village named Raülīka to a Brāhman called Sado, son of one Kukyala Jio. From the details in the *bhāshā* portion, it appears that the donee had formerly shared the grant with his elder brother, and that he was to pay a tax of two *piḍas* of grain annually, one *piḍa* from the first crop and one from the second crop, though the grant is termed as *hastodaka-śāsana* which usually indicates 'a tax-free gift.' Some *bhāshā* expressions are not intelligible.

The charter was composed by Surottama's son Ramāpati.

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1 The composition of the *bhāshā* portion being too clumsy to admit of an intelligible literal rendering, only a substance thereof has been given here.

2 Translated literally it would mean: '*piḍas* nil, *pathas* 6, in words, six *maṇis*'. The terms *patha* and *maṇi* are synonymous.

3 In Dr. Vogel's manuscript the name of the *pargaṇā* is stated to be Panjlā, but the list of villages does not show any village of the name of Saklā in that *pargaṇā*, while one is found in the Sāho *pargaṇā*.

TEXT

Seal { श्रीबल [भद्र]

ॐ श्रीसंवत् ७५ असोज प्र २७ श्रीमहाराजाधिराज परमगुरु (l.2) परमपुरुषोत्तम परमोदारसच्चरित्र भूषणवंशभूषणमणि । (l.3) परमभट्टारक श्रीबलभद्रदेवविजयसं(सा)म्राज्ये ॥ अत्र श्रीकृ- (l.4) ष्णप्रीतये ॥ काश्यव (प) गोत्रसंभूताय ॥ कुक्य(क्या) लजिओसुताय सदो- (l.5) नाम्ने ब्राह्मणाय रउलीक नामग्रामं (मः) प्रदत्त [:*] आचंद्रसूर्यस- (l.6) मुद्रपय(यं) तमुपभुं(भो) जनीयं(यः) ॥ जः(यः) कश्चिन् मम वंश्य(श) जो वा अ-(l.7) न्यो वा अपहर्ता स्यात् स नरकपाती स्यात् ॥ अथ भाषा फक्री ॥ (l.8) एह जे श्रीदिवाणे रउलीक नामग्राम सीमा प्रमाण जिओरी (l.9) भउली तथा बढेरी भउली। हस्तोदक शाशण त्रामापट करी (l.10) दीता। एहा इह्ले रे पुत्रपोत्रे खाणा बाहणा। जिओ ए। रउलीक वा- (l.11) हण बट करणा वसणा। अड ध्यार आइ के करी के कंढभ खाइ दे (l.12) णे ॥ होर। मगाणी अंन पि १ एक शेरा। अन पि १ एक बाह्लीआ [वर्सी ?] (ll.13-15) प्रति अने पिडे दुइ दीय करणा ॥ अंधको(कः) etc.[1] (l.16) लिखितमिदं श्रीमद्गो(द्गौ)डदेशीय सुरोत्त- (l.17) मसुतः(त) श्रीरमापति- शर्मणा ॥

TRANSLATION

Seal: The illustrious Balabhadra.

(L. 1) Om. In the glorious (*Sā·tra*) year 75, on the 27th day of Asoja, during the victorious reign of the illustrious *P. M.* Balabhadradeva.

(L. 3) Here, (*the king*) has, out of devotion to Lord Krishṇa, granted the village named Raülīka to a Brāhman called Sado, son of Kukyala Jio. (*This*) is to be enjoyed as long as the moon, the sun and the ocean endure. Whosoever, whether of my family or anybody else, would encroach (*hereupon*) may descend into hell!

(L. 7) Now the explanation in *bhāshā*: The illustrious king has given the village named Raülīka with its fixed boundaries as a *hastodaka* copper-plate grant (*formerly*) shared by Jio and his elder (*brother*). This is to be enjoyed by his son and grandsons. Jio alone is to till, cultivate and dwell at Raülīka.

(L. 11) ....

(L. 12) Moreover (*the donee*) must pay as tax two *piḍas* of grain every year one 1 *piḍa* of grain from the first crop (*and*) one 1 *piḍa* of grain from the second crop

(L. 13) (Here follows one customary verse.)

(L. 16) This has been written by the illustrious Ramāpatiśarman, son of Surottama of the prosperous Gauḍa country.

No. 41. LAKSHMI-NARAYAṆA TEMPLE PLATE OF BALABHADRA; V. S. 1664

This plate[2] belongs to the temple of Lakshmī-Nārāyaṇa at Chamba proper and is now preserved in the Bhuri Singh Museum there, its catalogue number being B, 23. It measures $8\frac{1}{4}''$ high by $12''$ wide. It had a handle on its left, which has

[1] See below, p. 177.

[2] No. 34 of *APRAS, NC*, 1903-04, p. 5

almost entirely broken off. Some letters of the inscription ran also on the handle. They, too, have been lost. Small bits have chipped off from the corners of the plate, except the top right corner. The chipping off at the lower corners has resulted in the loss of two or three syllables. In its top left corner the plate has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 19 lines, of which lines 14-15 appear in the left margin, line 16 occurs on the handle and lines 17-19 run inversely in the top margin. It cannot be ascertained whether the handle originally contained more lines. Even the extant line of writing on the handle, consisting only of a few letters, has only the signs of the *mātrās* preserved, the lower portions of the syllables having been destroyed.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 83, the Vikrama Saṁvat 1664, in the month of Bhādrapada, on the 7th day of the bright fortnight. The date may be equivalent to Wednesday, 19th August, A. D. 1607.

The inscription records the king's grant of some land at a village called Pura, Purā or Pūri in the Śāho *maṇḍala* to a Brāhman named Baradāṇi Gopi of the Kāśyapa *gotra*.

The Śāho *maṇḍala* refers to the Sāho *parganā*, but no village of the name of Pura, Purā, or Pūri is to be found there. The villages mentioned along the boundaries, namely Parautā or Paharautā and Haiṭā, are the same as Parothā and Heṁṭhā respectively. Both of them are in the Sāho *parganā*. The river referred to in the record is the same as the Sāl.

Towards the end several persons are named as witnesses to the demarcation of the boundaries of the donated area.

It is not known how the grant later on came into the possession of the temple of Lakshmī-Nārāyaṇa.

Text

Seal : श्रीबल भद्रवर्म आग्या

ॐ श्री ॥ शास्त्रसंवत्सर ८३ श्रीमन्नृपतिविक्रमादित्य १६६४ भाद्र (ll. 2-6) पदमासे शुक्लपक्षे सप्तम्यां । श्रीचंपकपुरवासीय etc. (l.7) श्रीबलभद्रवर्मदेवविजयसम्रा-(सा) म्रा (l.8) ज्ये । शाहोमण्डलमध्यतः पुरनाम ग्रामं (मः) । श्रीकृष्णप्रीतये । काश्यपगो (l.9) त्राय बरदाणीगोपीनाम्ने ब्र (ब्रा) ह्मणाय संप्रदत्तं (त्तः) ॥ तदनेन ससंतानेन (l.10) मु (उ) पभुं (भो) जनीयं ॥ तत्र ॥ पुरे दा बिउरा । मन बीज पि ५ पंज गोपी दिती । (l.11) सीमा ॥ उपर श्रीनारायणे दे पाहरि दे । परौते कंने सी । होर हैटे दे बाल तथा (l.12) पहरौते रे नाला अंदर अगे नेइ दी दिशा नेइ अंदर जे भूइ अहे से गोपी खा- (l.13) णी । एह श्रीदिवाणे दा धरम एह ग्राए पूरि दा सीमाप्रमाण गोपी [की ?] (l.14) ए पालणा ॥ राजपुत्रे परशरामे चंडिदासे (l.15) किदारिखिारि । नाइ सिबुणु मलुके । (l.16) ॰ो ॰ा (l.17) रैंक्वाल रणु तथा बिर्बला बुधो । तथा । चंपु बीजे दा प्रमाण छेक छं भ । (l.18) पाइ दीत ॥ ए पालणा ॥ पालनात्परमो धर्मः पालना-त्परमो (मं) यशः । (l.19) प (पा) लनात्परमः स्वर्गो गरीयस्तेन पाल येत् (नम) ॥[1] लिखितमिदं रमापतिना ।

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[1] See below, p. 177.

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. In the glorious Śāstra year 83, (*corresponding to the year*) 1664 of the illustrious king Vikramāditya, in the month of Bhādrapada, on the 7th (*day*) of the bright fortnight, during the victorious reign of the illustrious *P. M.* Balabhadravarmadeva, in residence at the splendid city of Champaka;

(L. 8) the village named Pura in the Śāho *maṇḍala* has been granted to a Brāhman called Baradāṇī Gopī of the Kāśyapa *gotra* (*by the king*) out of devotion to Lord Kṛishṇa. That is to be enjoyed by him as well as by his progeny.

(L. 10) There are the details of Purā: (*the land*) given to Gopī (*measured*) five 5 *piḍas* of seed-corn. The boundaries: the upper limit (*runs*) alongside Parautā belonging to the watchmen of the holy Nārāyaṇa (*the donated land lying*) between the stream of Haiṭā and the stream of Paharautā, the river (Sāl) (*forming*) the boundary-line in the front. The land that lies inwards from the river is to be enjoyed by Gopī. This pious gift of the illustrious king, this village of Pūri with its boundaries well defined should be preserved for Gopī.

(L. 14) The prince Paraśarāma, Chaṁḍidāsa, Kidāri, Bhikhāri, the barber Sibuṇu, Maluka, ..., the king's personal servant Raṇu, Bīrbalā, Budho, and Chaṁpu have fixed the amount of seed-corn and defined the boundary-lines. This should be maintained.

(L. 18) (Here follows one customary verse.)

(L. 19) This has been written by Ramāpati.

No. 42. CHAMBA PLATE OF BALABHADRA; SASTRA 84

This plate[1] was found in the possession of the present Rājaguru, *Paṇḍit* Thākur Dās, at Chamba proper. It measures 11″ high by 11½″ wide. It had a handle on its left, but that is now broken off. In its top left corner there is the usual seal with a Nāgarī legend containing the king's name. There are altogether 17 lines of writing on it, of which line 16 occurs in the left margin and line 17 runs in the top margin.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 84, on the 20th day of Phālguna. The corresponding Vikrama Saṁvat must be 1665, and the date may thus be equated with Friday, 17th March, A. D. 1609.

The inscription records that the prince Aniruddha donated, with the consent of king Balabhadra, a village called Śiṁgi to three Brāhmans, Dāmodara, Biśuḍa and Lakhi, while he was at Prayāga. The occasion of the gift is stated to be the *śrāddha* of the Kolvāḷa queen. From these details it follows that the prince Aniruddha was at that time on pilgrimage and visited the holy place of Prayāga (Allahabad) where he performed the *śrāddha* ceremony. It is known from other sources that the prince Aniruddha was Balabhadra's son. The Kolvāḷa queen[2] evidently refers to one of Balabhadra's consorts, the mother of Aniruddha.

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[1] No. 35 of *APR AS, NC*, 1903-04, p. 8.

[2] Since she hailed from Kulu, she is styled Kolvāḷī *i.e.*, '(*princess*) of Kulu.'

The donated village Śiṁgi is identical with Siṁgī in the Udaipur *parganā*, 8 miles from Chamba on the road to Dalhousie via Kolhaḍi. The other villages mentioned in the inscription are all in the same *parganā* of Udaipur. Thus Mihlā, Gunoḍa and Biṇotā are the same as Milhā, Ganoḍi and Bhaṇhotā respectively. Kharolī is said to be a hamlet in the Udaipur *parganā*, though the list of villages does not include it. Some of the names of the witnesses mentioned towards the end are each preceded by a term denoting the village to which the particular individual belonged. Thus *Chinaḍi* and *Chajhvāla* evidently mean 'resident of Chaneḍa' and 'resident of Chaṁjhuiṁ' respectively. These two villages are in the Udaipur *parganā*. *Kudhyāla* is also a similar term, though it is not clear to which village it refers.

The charter was written by one Pūraṁdara.

TEXT

Seal: श्री बल भद्रवर्म आग्या

ॐ स्वस्ति ।। ।। श्रीकृष्णाय नमः ।। ।। संवत् ८४ फा- (1.2) ल्गुणप्रविष्टे २० श्रीमच्चंपकपुरवासीय ।। पर- (1.3) मभट्टारक श्रीमहाराजाधिर(रा)ज श्रीपरमपुरुषो- (1.4) त्त[म*] सकलमंगलालय सकलगुणरमणीय ।। श्रीम- (1.5) द्बलभद्रवर्मदेव आज्ञया ।। अथ श्रीमहाराजपुत्रे (1.6) अनिरुधे [प्र]याग अंदर शिंगिनाम ग्राम बडु दमो- (1.7) दरविशुडलखि जोग हस्तोदक दित । तिथेरि सी- (1.8) मा प्रम- (मा)ण लिखितं ।। पूर्वदिसा । डंउरेड नाल अंद- (1.9) र ।। दक्षिण दिशा ।। दुबते विडगो ह बडि घोडि अं- (1.10) दर ।। पश्चिम दिशा ।। वडि बीड अंदर मिह्ले घेरा (1.11) उत्तर दिसा ।। गलेणे गलु अंदर। खरोली गुनोडे (1.12) रि दिसा ।। एह सभ शिंगिरी सिम्व संधे र प्रमाण (1.13) होर। कुंनु २ बिणोते मंझ । राणि कोल्वाले रे सराधे रा (1.14) हस्तोदक दित । एह शाशण श्री दिवणे बडु दमोद- (1.15) रे रे पुत्र पोत्रे जोग पालण ।। चिनडि घक । चझ्वाल स- (1.16) गता । कुह्यार शिबो कुगु । कुध्याले लखमिए समेत सीमा बधि (1.17) लिखितं पुरंदरे

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to Lord Kṛishṇa! In the (Śāstra) year 84 on the 20th day of Phālguna, by the order of the illustrious *P. M.* Balabhadravarmadeva, in residence at the splendid city of Champaka;

(L. 5) the illustrious prince Aniruddha, while at Prayāga, donated the village called Śiṁgi as a *hastodaka* (*grant*) to the Baḍus Damodara, Biśuḍa and Lakhi. The extent and boundaries thereof are recorded: on the east (*the donated area lies*) within the Daṁureḍa stream; on the south within the junction of the two paths, the footpath running on the ridge and the large boulder; on the west within the high ridge in the direction of Mihlā; on the north within the Gaḷeṇu pass towards Kharolī and Gunoḍa. All this is the extent of the boundaries of Śiṁgi. Further, two 2 *kunus* (*of land have been given*) at Biṇotā.

(L. 13) (*This*) *hastodaka* (*grant*) has been given on the occasion of the *śrāddha* of the Kolvāḷa queen.

(L. 14) The illustrious king should protect this grant for the Baḍu Damodara's sons and grandsons.

(L. 15) The boundaries have been fixed in the presence of the Chinaḍi Ghaka the Chajhvāla Sagatā, the potters Śibo (*and*) Kugu, and the Kudhyāla Lakhami.

(L. 17) (*This*) has been written by Pūraṁdara.

No. 43. CHAMBA PLATE OF BALABHADRA ; V. S. 1667

(*Plate XXI, A*)

This plate[1] is also said to have been in the possession of the present Rājaguru, *Paṇḍit* Thākur Dās, at Chamba proper, though the land, the gift of which is recorded therein, now belongs to the temple of Lakshmī-Nārāyaṇa. The plate measures 8¾″ high by 11″ wide excluding the handle on its left. In the top left corner there is the usual seal with a Nāgarī legend containing the king's name. The writing on the plate covers 20 lines, of which lines 17-18 appear in the right margin, while lines 19-20 run inversely in the top margin. A small piece has chipped off from the bottom right corner, and as a result thereof some *aksharas* at the ends of lines 14-16 have been lost.

The language is almost throughout Sanskrit, line 10 containing a few details in the *bhāshā*. The charter is dated in the Śāstra year 86, the Vikrama Saṁvat 1667 in the month of Kārttika on the 11th day of the dark fortnight, which may be taken to correspond to Tuesday, 2nd October, A. D. 1610. The inscription records the king's grant of some land to a Brāhman called Narottamaśarman, son of Rāmadeu, of the Gautama *gotra*. The land lay between Obaḍī and Gāḍui, the former of which is identical with the village Obarī in the Sāch *parganā*, while the latter is supposed to be the name of a field.

The charter was written by Ramāpati.

Text

Seal: श्रीबल भद्रवर्म आग्या

ॐ श्री गणेशाय नमः ॥ श्रीशास्त्रसंवत्सरे ८६ श्रीमनृ (न्नृ) पतिविक्रमादित्यस्य १६- (ll.2-6) ६७ कार्ति-(र्त्ति) कमासे कृष्णपक्षे तिथौ एकादश्यां । श्रीचंपकपुरवासीय etc. (1.7) श्रीबलभद्रवर्मदेवपादाः सद्र (द्रा) ज्ये श्रीकृष्णप्रीतये। गौतमगोत्रसंभूता- (1.8) य। रामदेउपुत्राय। त्रिकुलनिर्मलाय त्रिसंध्योपाश (स) काय षट्कर्मर-(1.9) ताय । स्वकरकमलचित्रितं विचित्रप्रसादभूमिपत्रं समर्पयन्ति । ओब- (1.10) डी गाडुइ मध्य भूमि बिज प्रमाण पिडे ८ अखरे पिडे अठ नरोत्तमश- (1.11) र्मणे ब्राह्मणाय संप्रदत्तं । तदनेन ससंता-नेनाचंद्रसूर्यमण्डलध्रुव- (1.12) मण्डलब्रह्माण्डस्थितिपर्यंतमुपभुं (भो) जनीयं॥योत्रापहर्ता स दंड्यो वध्यो (ll.13-19) नरकपाती स्यात् ॥ तत्र स्मृतिश्लोकाः ॥ साधारोयं etc.[2] (1.20) ......लिखितमिदं श्रीरमा[प]तिशर्मणा ॥

Translation

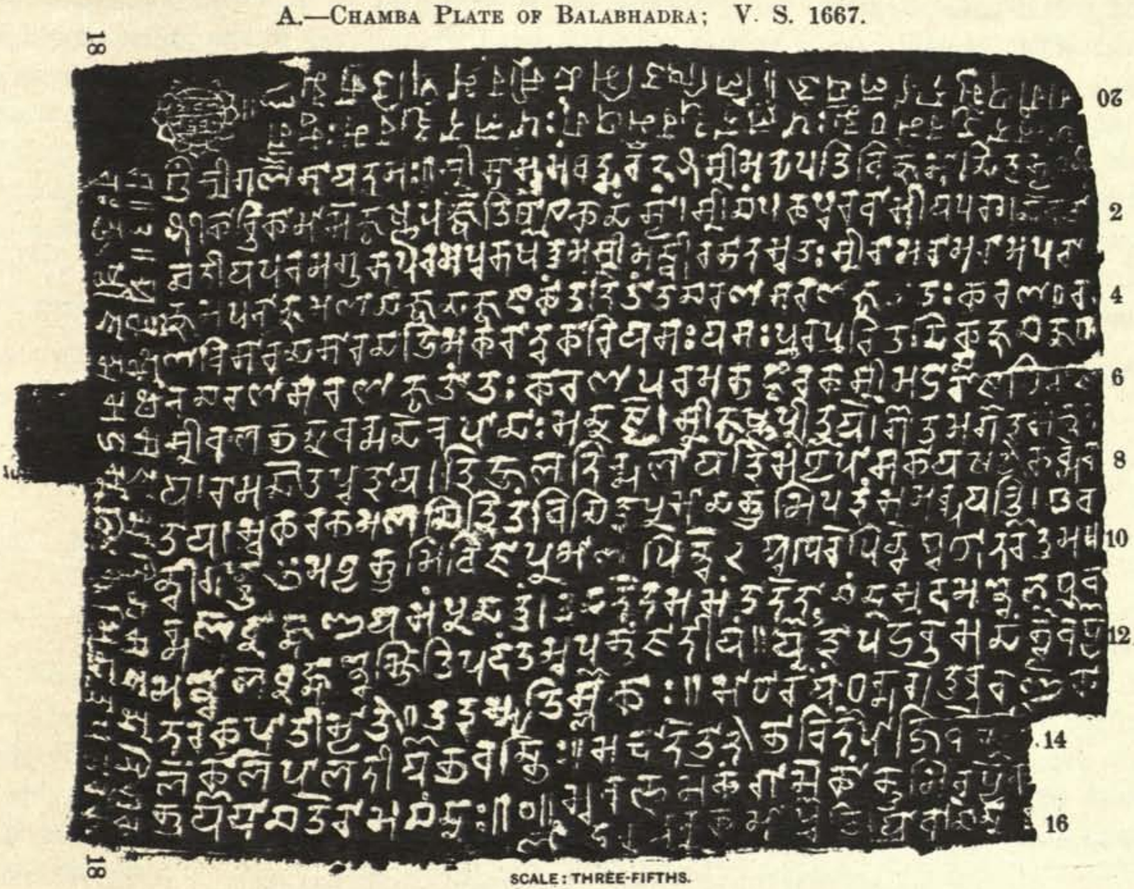
Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Obeisance to the illustrious Gaṇeśa! In the glorious Śāstra year 86, (*corresponding to the year*) 1667 of the illustrious Vikramāditya, in the month of Kārttika, on the 11th day of the dark fortnight, the revered illustrious *P. M.*

[1] No. 37 of *APRAS, NC,* 1903-04, p. 8. The name of the locality is given there as *Ubari*, whereby *Obaḍī* of the record is meant.

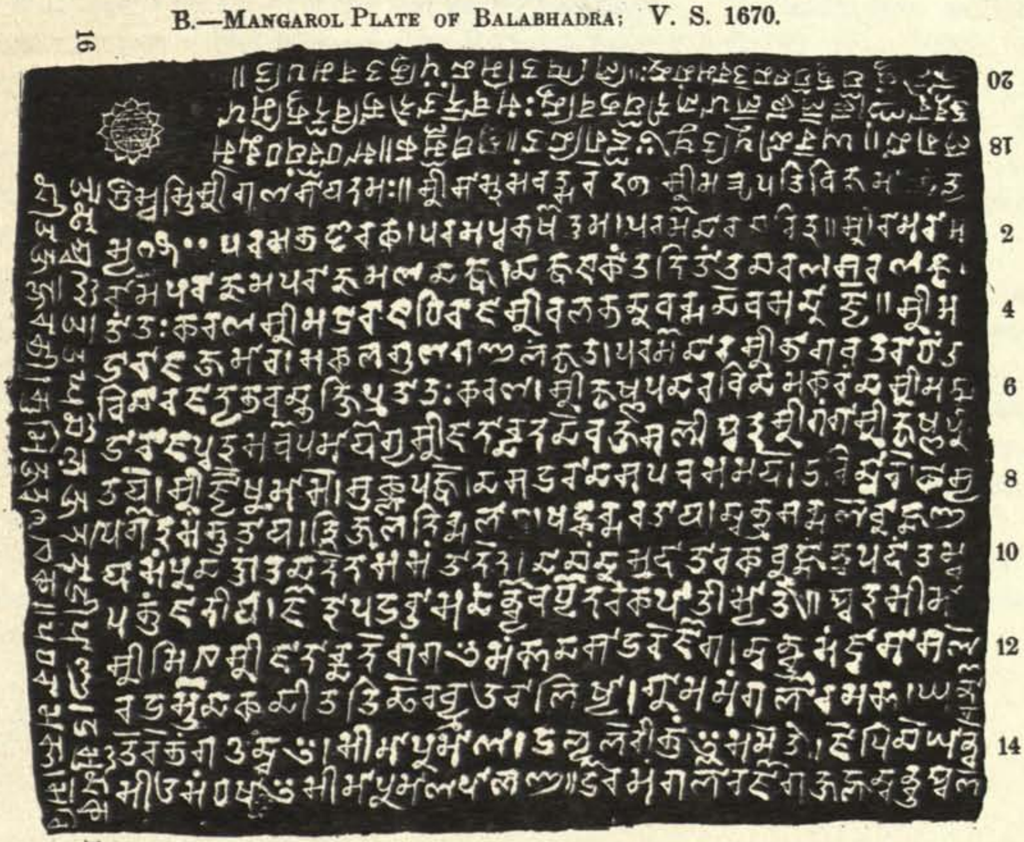
[2] See below p. 178.

A.—CHAMBA PLATE OF BALABHADRA; V. S. 1667.



SCALE: THREE-FIFTHS.

B.—MANGAROL PLATE OF BALABHADRA; V. S. 1670.



Balabhadravaramadeva, in residence at the splendid city of Champaka, during his righteous reign, out of devotion to Lord Krishṇa, confers (*this*) distinct title-deed adorned by his own lotus-like hand, conveying a land-grant, on a Brāhman called, Narottamaśarman, son of Rāmadeu, born of the Gautama *gotra*, who is of pure descent,[1] who (*regularly*) performs the *tri-sandhyā* rites,[2] (*and*) who is intent upon the sixfold duty,[3] the granted land (*lying*) between Obaḍī and Gāḍui measuring 8 *piḍas* in words eight *piḍas*. That is to be enjoyed by him as well as by his progeny so long as the moon, the sun, the polar star and the universe endure. Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell.

(L. 13) There are the verses from the *Smṛitis*: (here follow four customary verses).

(L. 20) This has been written by the illustrious Ramāpatiśarman.

No. 44. MANGAROL PLATE OF BALABHADRA; V. S. 1670

(*Plate XXI, B*)

This plate[4] was received from one Saṁju Gopālu of the village Maṅgaroḷ in the Sāho *pargaṇā*, and is now kept in the Bhuri Singh Museum at Chamba proper, its catalogue number being B, 24. It had a handle on its left, but that is now broken off. It measures 10″ high by 12½″ wide. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription comprises 20 lines, of which lines 16-17 occur in the left margin, while lines 18-20 appear inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The inscription is dated in the Śāstra year 89. The corresponding Vikrama Saṁvat is stated to be 1600, but that is most probably a mistake on the part of the engraver. The intended reading must be 1670. The *tithi* and the occasion of the grant are mentioned further on in the record as being the Gaṅgā Daśaharā, *i.e.*, the 10th day of the bright fortnight of the month of Jyaishṭha. This might be equivalent to Wednesday, 19th May, A. D. 1613. This was a day previous to the fast day of *Nirjalā ekādaśī*.

The inscription refers itself to the reign of Balabhadra, but records a land-grant made by his son, the prince Janārdanadeva, to one Saṁju Daḍū of the Kāśyapa *gotra*, at Haridvāra (Hardwar), on the aforementioned date. The donated land lay in the village of Maṁgalaura, which is the same as Maṅgaroḷ, the provenance of the plate. The donation included also a field called Halyalā which is now known as Halelā, but that is at present not cultivated, having turned into a jungle. Towards the end, a reference is made, by way of confirmation, to the effect that the same donee had been given a piece of land at the *Padharā* that is the plateau of Sāho, on the occasion of the inauguration ceremony of a house, probably the prince's own mansion.

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[1] See above p. 67, n. 4.

[2] See above p. 67, n. 5.

[3] See above p. 67, n. 6.

[4] No. 82 of *APRAS, NC*, 1904-05 p. 16.

TEXT

Seal : श्रीबल भद्रदेव आग्या

ॐ स्वस्ति श्रीगण(णे)शाय नमः ।। श्रीशास्त्रसंवत्सरे ८९ श्रीमन्नृपतिविक्रमादित्य-(ll.2-3) स्य १६०० (१६७०) परमभट्टारक । etc. (l.4) ······श्रीबलभद्रवर्मदेवसद्राज्ये ।। श्रीम- (l.5) हाराजकुमार । सकलगुणगणालंकृत । परमोदार श्रीभागवतराधां(द्धां)त- (l.6) विचारजन्यभ [ग*]वद्भक्तिपूता(तां)-तःकरण । श्रीकृष्णपदारवि(विं)दमकरंद[लसमानमानस *1] श्रीमन्म- (l.7) हाराजपुत्र सर्वोपमायोग्य श्रीजनार्दनदेव[:*] कुशली [तेन *] अत्र श्रीगंगा श्रीकृष्णप्री-(l.8) तये । श्रीज्यैष्ठमासे । शुक्लपक्षे । दशहरा दशपर्वसमये । हरिद्वारे । काश्य- (l.9) पगोत्रसंभूताय । त्रिकुलनिर्मलाय । षट्कर्मरताय । दुडूशर्मणे ब्राह्मणा-(l.10) य संप्रदत्तं । तदनेन ससंतानेन । दा(आ)चंद्रसूर्यतारकब्रह्माण्डपर्यां(यं)तमु-(l. 11) पभुं(भो)जनीयं । जो(यो) त्रापहर्ता स दंड्यो वध्यो नरकपाती स्यात् ।। अत्र सीमा (l.12)श्रीमिए श्रीजनार्दने गंगइ मंझ दशाहरे जोग दुडु संजु शाशणे (l.13) र हस्तोदक दीत तिढेर ब्यूउरा लिख्या । ग्राम मंगलौर म(मं)झ । घडौ-(l.14)ते रे भंग २ दुइ । सीमा प्रमाण । हल्यले री भुंइ समेत् । जे पिचे घाडे(l.15) सीउ संघ खाइ सीमा प्रमाण पालणा ।। होर मंगलौर जोग कुह्ल दुडु अणे (l.16) तेढा अणो तेत घचोल् कुने नाही पाणा । हस्तोदक (l.17) दीता कुह्लेरा भी । भूंमि कुनु १ एक ।। पधरा म(मं)झ सेरि(ll.18-19) लगदा ।। घरे दी प्रतिष्ठइ जोग दिता ।। अथ श्लोक ।। साधारोयं etc.[2] (l.20) ······लिखितमिदं पंडितरम(मा)पति[*ना] ।।

TRANSLATION

Seal : The command of the illustrious Balabhadradeva.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the glorious Śāstra year 89, (*corresponding to the year*) 1670 of the illustrious king Vikramāditya, during the righteous reign of the illustrious *P. M.* Balabhadravarmadeva,

(L. 4) the illustrious prince Janārdanadeva, who is endowed with all virtues, is exceedingly generous, has his heart purified through his devotion to the Lord as a result of his contemplation upon the doctrines of the holy Bhāgavatas, has his mind exultant in the nectar of the lotuses (*in the form*) of Lord Krishṇa's feet, is a son of the illustrious king (*Balabhadravarman*), and is worthy of all honour, being in good health, has, out of devotion to the holy Gaṅgā as well as to Lord Krishṇa, made a gift to the Brāhman Duḍūśarman, born of the Kāśyapa *gotra*, of pure descent,[3] intent upon the sixfold duty,[4] at Haridvāra, in the month of Jyaishṭha, on the 10th day of the bright fortnight, on the occasion of the Daśaharā. He as well as his progeny may enjoy that so long as the moon, the sun, the stars and the universe endure. Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell!

(L. 11) The boundaries hereof: The illustrious Miā Janārdana gave a *hastodaka* grant to the Saṁju Dudu (*while bathing*) in the Ganges on the occasion of the Daśāharā. The details thereof are rcòrded : two 2 *bhaṁgas* of the Ghaḍauta land with its fixed boundaries within the village of Maṁgalaura along with the Halyalā field to the very extent and limits to which it was formerly enjoyed on the *ghāḍā* system ; the same extent and boundaries may be preserved Moreover, Duḍu may

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1 The portion within the bracket has been supplied from the same expression occurring elsewhere.

2 See below, p. 178.

3 See above, p. 67, n, 4.

4 See above, p.67. n. 6.

bring the watercourse to Maṁgalaura whichever way he chooses, nobody should obstruct to that. The watercourse is also given as *hastodaka*. One 1 *kunu* of land on the plateau, adjoining the State demesne, was given (*to the same donee*) on the occasion of the inauguration ceremony of the (*prince's*) house.

(L. 18) Now the stanza : (here follows one customary verse).

(L. 20) This has been written by *Paṇḍit* Ramāpati.

No. 45. MADANPUR PLATE OF BALABHADRA ; V. S. 1671

It is not known as to who owned this plate or from which place it was obtained. Nor are its present whereabouts known. It is further to be regretted that no impression or photograph of this plate is available. Fortunately, however, a transcript of its inscription and some particulars about it are to be found in the manuscript material left by Dr. Vogel. Its measurements are given there as 9" high by 14½" wide. It is said also to have had a small handle to its left and a seal in its upper left corner, which as usual had a Nāgarī legend containing the king's name. It is not stated there as to how many lines the inscription consisted of. In his transcript, however, Dr. Vogel has shown 20 lines of writing, but considering the unusual length of the matter given in the last line there and comparing it with the average matter in every other line, it may be concluded that the inscription consisted of 22 lines. Further, in his transcript, Dr. Vogel has shown against line 16 that from that line onwards the inscription runs in the left margin. Bearing this in mind, when we see that line 19 contains only a few letters, we may infer that lines 16-18 appeared in the left margin, line 19 ran on the handle and line 20 (or lines 20-22) in the top margin as in the case with so many other similar plates.

The text given below is a copy[1] of Dr. Vogel's transcript. I have not been able to check it, since neither the original nor any estampage of it was available to me.

The language of the record for the most part is Sanskrit, some portion being in Chambyālī. It is dated in the Śāstra year 90, the Vikrama Saṁvat 1671, in the month of Vaiśākha, on the 11th day of the bright fortnight, which may correspond to Sunday, 10th April, A. D. 1614. It refers to the reign of Balabhadra and records his gift of some land to a Brāhman, named Baḍu Ḍhahḷūśarman, son of Sādoka or Sādo, of the Kāśyapa *gotra*, a resident of Madanapura, though the *bhāshā* portion of the text makes Sādo himself the donee. The occasion of the gift was the *udyāpana* of the *ekādaśī vrata* apparently observed by the donor.

Madanapura, the native place of the donee is to be identified with Madanpur, 3 miles north-east of Nūrpur. From this it may be supposed that the present plate was in the possession of some Brāhman in that village.

The writer of the charter was Ramāpati. Towards the end of the record there is an unfamiliar imprecatory verse which may be taken as the writer's own coinage. The remarkable part of it is that it swears the Hindu and Turushka (Mohammadan) kings, saying that if they violate the grant they would incur the sin of eating the flesh of cow and of pig respectively. It need not be pointed out that to a Hindu a cow is too sacred to be killed and to a Mohammadan pork is forbidden.

[1] In one or two cases where the reading appeared to me otherwise for obvious reasons, I have not followed Dr. Vogel's transcript.

TEXT

Seal : श्रीवल भद्रवर्म आग्या

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीशास्त्रसंवत्सरे ९० श्रीविक्रमादित्यस्य सं- (ll.2-4) वत्सरे १६७ वैशाखमासे शुक्लपक्षे तिथौ एकादश्यां श्रीचंपकपुरे etc. (l.5) ··· श्रीवलभद्रवर्म- (l.6) देवविजयसद्राज्ये। अत्र श्रीकृष्णप्रीतये एक(का)दशीव्रतोद्यापनपर्वं(र्वणि) मदनपु- (l.7) रस्य बडुसादोकात्मजढह्लूहशर्मणे ब्राह्मणाय काश्यपगोत्रसंभूताय त्रिकु- (l.8) लनिर्मलाय त्रिस(सं)ध्योपसकाय। षट्कर्मरताय। स्वकर-कमलचित्रित- (l.9) विचित्रं प्रसादभूमिपत्रं समर्पयंति। तत्र च ॥ भूमि ल(ला)हडीद्वयं (l.10) संप्रदत्तम्। तदनेन ससंतानेनाचंद्रसूर्यमण्डलध्रुवमण्डलब्रह्माण्डस्थिति-(l.11) पर्यंतमुपभु(भो)जनीयं। योत्रापहर्ता स दंड्यो वध्यो नरकपाती स्यात्॥ तत्र॥ प्रमाणं (l.12) भूमि लाहडी २ दुइ श्रीदिवाणे एक(का)दशीव्रतोद्यापने की सादो की दिती ती- (l.13) धी लाहडी १ इक चकद्राडु भिखणे दी। लाहडी १ इक खिलाली दी सीमाप्रम(मा)- (l.14) ण जिह्ना पिचे खाधी······। तिहा बडु की दिति। जै कोइ अगे बडु सादो दे वंशे द (ll.15-16) कोइ होए॥ पुत्रे पोत्रे तिह्ने खाणी॥ तत्र स्मृतिश्लोकाः॥ साधारोयं etc.[1] (l.17) ··याचनं[2] (l.18) ग्रामरत्नं नृपकर-रहितं[3] पालयन्ति प्रतापै[स् *]तेषां सत्कि(त्की)र्ति गाथा (l.19) दिशि दिशि नि- (l.20) यतं गायतां[4] बन्दि-वृन्दैः [।] ग्रामे गृह्नं(ह्लं) त्यमुष्मिन् कमपि[5] नृपतयो हिंदवो वा तुरुष्का॥ गोकोलकव्यमिश्रं नियतमनुदिनं भुंजते ते श्व(स्व) धर्मं ॥ २ ॥ लिखितमिदं रमापतिशर्मणा

TRANSLATION

Seal : The command of the illustrious Balabhadravarman.

(L. 1) Om Hail ! Obeisance to the holy Gaṇeśa ! In the glorious Śāstra year 90, (*corresponding to*) the year 1671 of the illustrious Vikramāditya in the month of Vaiśākha, on the 11th day of the bright fortnight, during the victorious righteous reign of the illustrious *P. M.* Balabhadravarmadeva, at the splendid city of Champaka.

(L. 6) here, on the occasion of the termination of the fast on the *ekādaśī* day, (*the king*) confers, out of devotion to Lord Krishṇa, (*this*) distinct charter, adorned by his own lotus-like hand, conveying a land-grant, on the Brāhman Baḍu Dhahḷūśarman, son of Sādoka, born of the Kāśyapa *gotra*, resident at Madanapura, of pure descent,[7] who (*regularly*) performs *tri-sandhyā*[8] rites (*and*) is intent upon the sixfold duty.[9] And therein two *lāhaḍīs* of land are granted. He as well as his progeny may enjoy that so long as the moon, the sun, the polar star and the universe endure. Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell !

(L. 11) There the extent (*of the donated area*) is two 2 *lāhaḍīs*. The illustrious king gave this to Sādo on the occasion of the *udyāpana* of the *ekādaśī vrata*. One 1 *lāhaḍī* of that belonged to Chakadrāḍu Bhikhaṇa and one 1 *lāhaḍī* to Khilālī. The extent of the boundaries is the same as was formerly enjoyed—the same has been given to the Baḍu. It may be enjoyed in future by Baḍu Sādo's sons and grandsons.

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1 See below, p. 178.
2 Perhaps the intended reading is येचैतद्.
3 The literal sense of रहित is 'left', here 'quitted' or 'separated', but it is used in the sense of 'given away.'
4 The correct form should be गीयतां or गीयते.
5 This may be corrected into किमपि.
6 See below, p. 177.
7 See above, p. 67, N.4.
8 See above, p. 67, N.5.
9 See above, p. 67, N.6.

(L. 15) There are the verses from the *Smṛitis* : (here follow two verses).

(L. 20) This has been written by Ramāpatiśarman.

No. 46. GULEHI PLATE OF BALABHADRA ; SASTRA 93

This plate[1] is stated to have been in the possession of a Brāhman, Parama by name, at the village of Guḷehi in the Berā *parganā*. It measures 6½" high by 9¾" wide, and has no handle. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 10 lines only, of which the last line appears in the left margin.

The language is Chambyālī mingled with some expressions in Sanskrit. The record is dated on the 10th day of the dark fortnight of the month of Mārgaśīrsha in the year 93 which obviously refers to the Śāstra reckoning. The corresponding Vikrama Saṁvat must be 1674. The date may be taken as equivalent to Wednesday, 12th November, A. D. 1617. The charter records the king's gift of one *lāhaḍī* of land to a Bairvāla Brāhman named Gaṁgu, which had formerly belonged to one Kūṇvāṇi Nārasiṁha.

The writer of the charter was *Paṇḍit* Ramāpati.

TEXT

Seal: श्रीवल भद्रद(दे)व आग्या

ॐ श्री ॥ संवत् ९३ मघंर वदि १० श्रीरामराम etc. (l.5) श्रीवलभद्रवर्मदेवेन । बैंर्वाल ब्राह्मण गंगु जोग । गुह्ल्यं (l.6) ग्राम मंझा । कूण्वाणि नार्रसिहे री लाह्डी । गंगुजोग । शा-(l.7) शण हस्तोदक दिता ॥ गंगु रे पुत्र पोत्रु अगे जे कोइ भोन (l.8) शे श्रीदिवाणे पालणे । गंगु कने घाल्घचोल् कुह्ले (l.9) नाहीं करणा ॥ राजपुत्रें बिजलु समेत । लिखितं (l.10) पंडिते । रमापती ॥ शुभम । स्तु

TRANSLATION

Seal: The command of the illustrious Balabhadradeva.

(L. 1) Om. In the glorious (*Śāstra*) year 93, on the 10th day of the dark fortnight of Mārgaśīrsha, the illustrious *P. M.* Balabhadravarmadeva has given as a *hastodaka* grant, one *lāhaḍī* (*of land*) belonging to Kūṇvāṇi Nārasiṁha, in the village of Guhlyai to the Bairvāla Brāhman Gaṁgu. The illustrious king should in future protect this for Gaṁgu's sons and grandsons. Nobody should cause interference to Gaṁgu.

(L. 9) (*This*) has been written by *Paṇḍit* Ramāpati in the presence of the prince Bijalu. May there be prosperity !

No. 47. NURPUR PLATE OF BALABHADRA ; SASTRA 94

This plate[2] is said to have been in the ownership of one Sukhā Brāhman, the *purohit* of the Raja of Nūrpur. It is also said that the grant recorded herein has been confiscated. The plate measures 7¼" high by 9¼" wide. It had a handle on its left, which is now broken off. In its top left corner it has the usual seal with a

[1] No. 87 of *APRAS. NC.*, 1904-05, p. 18, where the name of the locality given as *Guhhyai* is obviously a misprint for *Guhlyai* which is mentioned in the inscription.

[2] No. 2 of *APRAS, NC*, 1904-05, p. 6, where the reading of the year is given as 74 instead of 94.

Nāgarī legend containing the king's name. The inscription consists of 11 lines, of which the last two lines appear in the left margin.

The language is Chambyālī throughout except in the opening sentence where it is Sanskrit. The record is dated on the 13th day of Vaiśākha in the year 94 which must be taken to refer to the Śāstra reckoning. The corresponding Vikrama Saṁvat must be 1675. The date may thus be equated with Sunday, 10th May, A. D. 1618.

The inscription records the king's gift of the village of Laṁjerā in Hubāra to one *purohita* Byāsa[1] of Nurapura. Hubāra is the same as Hobār *parganā* in the Bhaṭṭi *wazārat*. The list of villages, however, does not show any village of the name of *Laṁjerā* in that *parganā*, though there is one called Maṁjherā. Nurapura is obviously the same as Nūrpur.

The donee is required to remain loyal to the Chamba State and fulfil his duty towards it. This is put as a sort of stipulation with regard to the donation. The donee or some of his descendants might have disregarded that and it might have been as a consequence thereof that the grant was later confiscated.

The charter is said to have been written by one Bihāri in the presence of *Paṇḍit* Ramāpati.

TEXT

Seal : श्रीबल-भद्रवर्म आग्या

ॐ ॥ श्रीसंवत् ९४ वैशाख प्र॰१३ श्रीपरमभट्टारक श्रीमहाराजाधिराज श्रीबलभ- (1.2) द्रवर्मदेवेन कथितं ॥ अथ जे हुबारे मंझ ग्राम इक लंजेरा लाह- (1.3) डि ७ सत प्रमाण ॥ श्रीनुरपुरे दे प्रोहते ब्यासे जोग दीता अहे ॥ (1.4) एह श्रीदिवाणे ब्यास जोग पालण । ब्य(ब्या)से भि श्रीदिवाणे दे भले (1.5) मंझ रहणा ॥ श्रीचंबे दे सुत्र छोडी दुइ नाहि। कर। णि ॥ लंजे-(1.6) राग्राम ब्य(ब्या)से तथा ब्यासे दे पुत्रे पोत्रे खाय करण ॥ श्रीदिवाणे (1.7) चंबे दा भारा सभ ब्यासे जोग पाय अहे । [ब्या]से भि अपण अं- (1.8) गीकार धूर तांइ निरवाहि छोडण ॥ श्रीदिवाणे भि अप-(1.9) ण बोल पालण ॥ लंजेरे उपर होरह्ले कुने हेल हुजत (1.10) किति नाहि करणि । पंडते रा(र)मापति (1.11) समेत लिखितं बिहारि ॥

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. In the glorious (*Śāstra*) year 94, on the 13th day of Vaiśākha, the illustrious *P. M.* Balabhadravarmadeva declared: "Herewith the village Laṁjerā, that is in the Hubāra (*parganā*) and is seven 7 *lāhaḍīs* in extent, has been conferred on Byāsa, the *purohita* of Nurapura. The illustrious king should protect this for Byāsa, while Byāsa, on his part, must remain loyal to the illustrious king and should never betray Chambā. The sons and grandsons of Byāsa are to enjoy the village of Laṁjerā.

(L. 6) The illustrious king has devolved the entire responsibility of *(the affairs of)* Chambā upon Byāsa. And Byāsa must carry out his undertaking to the

[1] [He was the political representative of the Chamba interests at the Nurpur court, in consequence of a tempory understanding between the two states, Suraj Mall being occupied with another rebellion against the Mughals.—H. Goetz.]

very end. The illustrious king must also keep his word. Nobody else should cause any trouble over Lamjerā."

(L. 11) (*This*) has been written by Bihāri in the presence of *Pandit* Ramāpati.

No. 48. BAMANA PLATE OF BALABHADRA; V. S. 1675

This plate was in the possession of a Brāhman, called Sardāru, at the village of Bamaṇā in the Mehlā *parganā*. It measures 7⅞" high by 10¾" wide, and has a short pierced handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 15 lines of which lines 12-13 appear in the left margin and lines 14-15 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 94, the Vikrama Saṁvat 1675, on the 8th day of the bright fortnight of the month of Āśvina, which may be held to correspond to Thursday, 17th September, A. D. 1618. It records the king's gift of the village Bamaṇa in the Mahile *maṇḍala* to a Brāhman named Dhrubuṇū. The Mahile *maṇḍala* refers to the Mehlā *parganā* while Bamaṇa is the same as Bamaṇā, the provenance of the plate.

The charter was written by Lakshmīkānta who, as will be seen below, was Ramāpati's son.

Text

Seal: श्रीबल भद्रवर्म आग्या

ॐ श्रीसंवत् ९४ तथा विक्रमादित्यस्य १६७५ आश्विन शुदि ८ रामराम etc. (1.4) श्रीबलिभद्रवर्मदेवेन । अत्र महिलेमंडलमध्यत: ध्रुबुणूनाम ब्राह्मणाय । बमण- (1.5) नाम ग्रामं सीमाप्रमाणं संप्रदत्तं । तदनेन ससंतानेनाचंद्रसूर्या(र्यं)मंडलपर्या(र्यं)तमु-(1.6) पभुं(भो)जनीयं । योत्रापहर्ता स दंड्यो वं(व)ध्यो नर्क(रक)-पाती स्यात् । अथ सीमा ॥ बमण नाम ग्राम ॥ (1.7) श्रीदिवाणे शाशण हस्तोदक दिता तिथी द बिउरा लिख्या ॥ पूर्व दिशा नाथे रे शाशण उपर (1.8) सिउ बमणा मंझ दक्षि[ण *] दिशा मुद्दयरे री प्रेडि हेठ बमण मंझ पश्चिम दिशा माशु २ (1.9) दुइ बाढे रा तथ हालि रे माशु ओरे सिउ बमण मंझ । प्रेडि पिचो बमण मंझ । एहु सी- (1.10) माप्रमाण श्रीदिवाणे एहु भूमि शाशण ध्रुबुणु जोग दिता जे ध्रुबुणु रा अगे पुत्र पोत्रा (ll.11-14) होए तिह्ना जोग श्रीदिवाणे रा धर्म अगे पालणा ॥ पालनात्परमो धर्मः etc.[1] (1.15) लिखितमिदं । पंडित । लक्ष्मीकांतेन ॥ ॥ शुभमस्तु ॥ ॥

Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. In the glorious (*Śāstra*) year 94 as well as (*in the year*) 1675 of Vikramāditya, on the 8th day of the bright fortnight of Āśvina, the illustrious *P. M.* Balibhadravarmadeva, has granted here the village named Bamaṇa with its fixed boundaries, in the Mahile *maṇḍala*, to a Brāhman called Dhrubuṇū. He as well as his progeny may enjoy it so long as the moon and the sun (*endure*). Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell!

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[1] See below, p. 177.

(L. 6) Now the boundaries. The illustrious king has donated the village named Bamaṇa as a *hastodaka* grant ; the details thereof are recorded : on the east the upper limit of Nātha's Śāsana falls within Bamaṇa ; on the south (*the land*) beneath the declivity of Muḍhyarā is included in Bamaṇa ; on the west the boundary-marks of the two *māśus* (*of land*) belonging to the carpenter and of the (*one*) *māśu* (*of land*) belonging to the ploughman are within Bamaṇa ; (*the land*) behind the descent falling within Bamaṇa. This is the extent of the boundaries. The illustrious king has given this land grant to Dhrubuṇu. This pious gift of the illustrious king should in future be preserved for Dhrubuṇu's sons and grandsons.

(L. 11) (Here follow two customary verses.)

(L. 15) This has been written by *Paṇḍit* Lakshmīkānta. May there be prosperity !

No. 49. HADSAR PLATE OF BALABHADRA ; V. S. 1675
(*Plate XXII, A*)

This plate was owned by one Ṭhākaru. It measures 8″ high by 13″ wide including the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 20 lines of which lines 14-16 run in the left margin, line 17 on the handle and lines 18-20 inversely in the top margin.

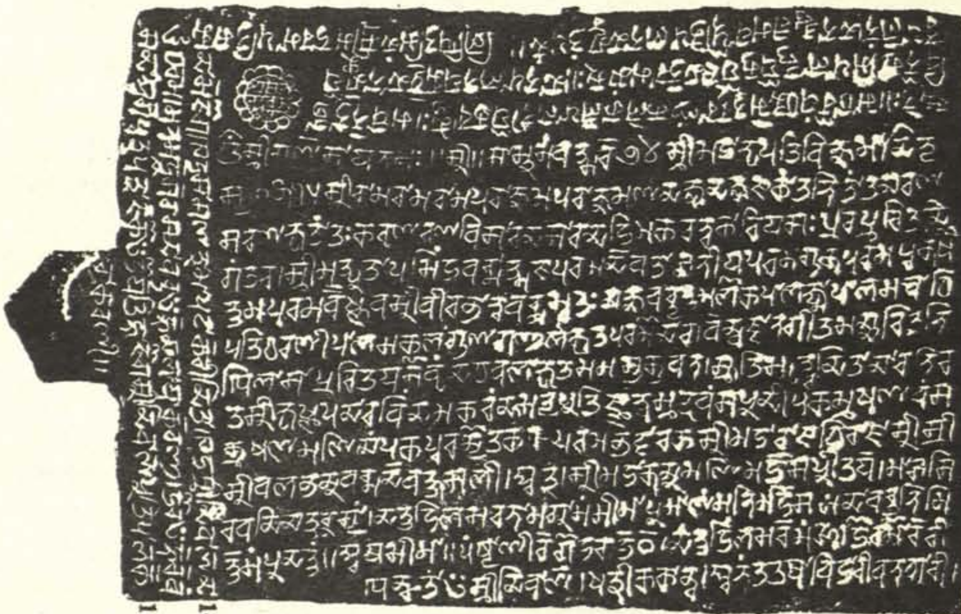
The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 94, the Vikrama Saṁvat 1675, on the 14th day of the dark fortnight of the month of Mārgaśirsha, which may be taken to correspond to Friday, 6th November, A. D. 1618.

The inscription records that the king donated the village of Dattahilasara for the purpose of establishing a *sadāvarta* or more correctly *sadāvrata* in the name of the God Maṇimaheśa. The grant was given to four individuals, apparently brothers, by name Anaṁta, Bihārī, Banabyārī and Dāsa, who were not Brāhmans but Khatrīs, belonging to the Kakāḍa sub-caste. This sub-caste is nowadays known as Kakkaḍ. These persons were not grantees in the usual sense, but were in reality trustees of the endowment and were charged with the duty of running the charitable institution founded by the king, which was to be maintained with the income and produce from the donated village.

The donated village is to be identified with Haḍsar in the Bharmour *pargaṇā* of the Bharmour *wazārat*. The *sadāvarta* or alms-giving institution established there was evidently for the benefit of the travellers, usually mendicants, on pilgrimage to the holy place of Maṇimaheśa, which is two stages farther from Haḍsar, this last place being itself about 10 miles from Bharmour on the way from Bharmour to Manmahesh or Maṇimaheśa.

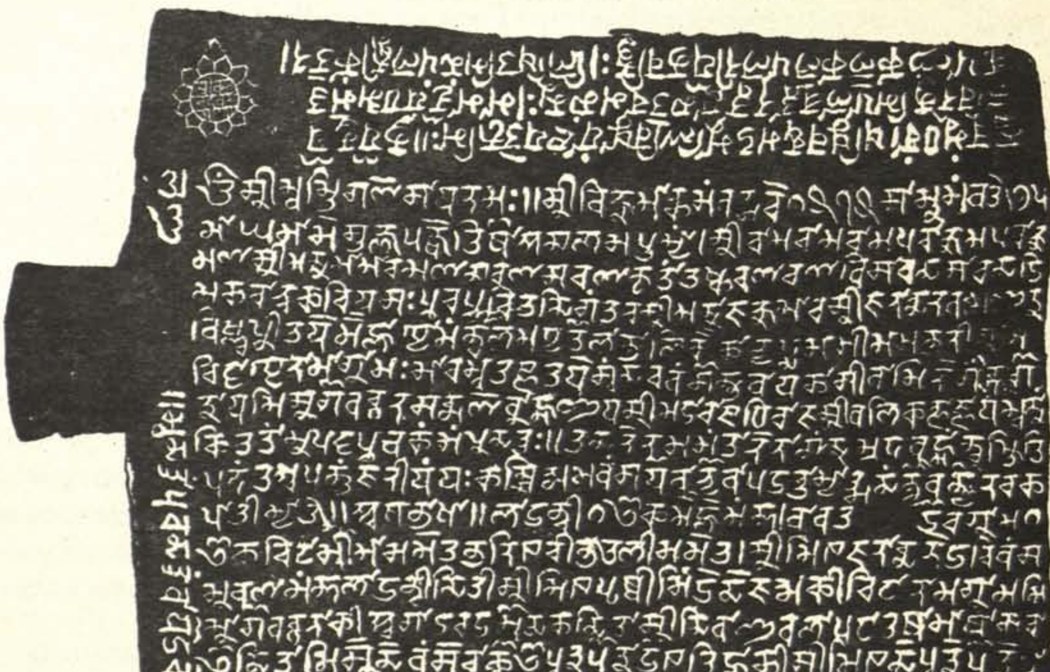
The charter was composed by Ramāpati.

A.—HADSAR PLATE OF BALABHADRA; V. S. 1675.



SCALE: ONE-HALF.

B.—JVALAMUKHI PLATE OF BALABHADRA; V. S. 1676.



SCALE: THREE-FIFTHS.

B. CH. CHHABRA.
REG. No. 3977 E'38-500'53.
SURVEY OF INDIA, CALCUTTA.

Text

Seal : श्रीबल भद्रवर्म आग्या

ॐ श्रीगणेशायनमः ॥ श्री ॥ शास्त्रसंवत्सरे ९४ श्रीमहानृपतिविक्रमादित्य (ll.2-9) स्य १६७५ श्री-रामराम etc. (l.10) श्रीबलभद्रवर्मदेव [:*] कुशली । अत्र । श्रीमहारुद्रमणिमहेशप्रीतये । मार्गशि- (l.11) रवदि चतुर्दश्यां । दत्तहिलसर नाम ग्रामं सीमा प्रमाणं मनिमहेश सदावर्त निमि- (l.12) त्ते संप्रदत्तं अथ सीमा ॥ पंथ्याणी रे गोहर हेठे । दन्त हिलसरे मंझ । होर मोरेरी (l.13) खड तांइ श्रीदिवाणे । खत्री ककाड । अनंत तथा बिहारी बनब्यारी (l.14) दासे जोग । एह शाशण त्रामापटा केरी दिता । एह श्रीदिवाणे दा (l.15) धरम । मनमहेशेरा शदावर्त इह्ले चलाया केरणा । होर इह्लेरे वं- (l.16) श दा अगे पुत्र पोत्रा जो कोइ होये तिह्ला जोग श्रीदिवाणे प्रतिपाल के- (l.17) यां करणी ॥ (ll.18-19) स्मृतेः ॥ साधारोयं etc.[1] (l.20) ····· लिखितमिदं श्रीमहारमापतिशर्मणा [॥*]

Translation

Seal : The command of the illustrious Balabhadravarman.

(L. 1) Om. Obeisance to the holy Gaṇeśa ! In the glorious Śāstra year 94, (*corresponding to the year*) 1675 of the illustrious great king Vikramāditya, the illustrious *P. M.* Balabhadravarmadeva, the light of the city of Champaka, being in good health, has, on the 14th day of the dark fortnight of Mārgaśīrsha, out of devotion to the holy Mahārudra Maṇimaheśa, given with the village named Datta-hilasara with its fixed boundaries for the purpose of (*establishing*) a *sadāvarta* (*in honour*) of Maṇimaheśa.

(L. 12) Now the boundaries : (*the land*) below the footpath of Paṁthyāṇī is included in Dattahilasara and (*on the other side the donated area extends*) as far as the stream of Morā.

(L. 13) The illustrious king has given this grant on a copper plate to the Khatrī Kakāḍas, Anaṁta, Bihārī, Banabyārī and Dāsa. They should carry on this chairtable institution of the illustrious king, (*namely*) the *sadāvarta* of Maṇimaheśa. And in future the illustrious king must protect this for their sons and grandsons.

(L. 18) From the *Smṛiti* : (here follow two customary verses).

(L. 20) This has been written by the illustrious Ramāpatiśarman.

No. 50. JVALAMUKHI PLATE OF BALABHADRA ; V. S. 1676

(*Plate XXII, B*)

This plate[2] was discovered in the possession of one Miśra Brij Lal of Jvālā-mukhī in the Kangra district. It measures 7⅝″ high by 10¼″ wide excluding the handle on its left. In its top left corner there is the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 18 lines in all, of which line 15 occurs in the left margin, while lines 16-18 run inversely in the top margin.

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[1] See below, p. 178.

[2] No. 21 of *APRAS, NC*, 1904-05, p. 8. The number of text lines is given there as nineteen which should be eighteen.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstrā year 95, the Vikrama Saṁvat 1676, on the 7th day of the bright fortnight of the month of Māgha, which may be taken to correspond to Monday, 31st January, A. D. 1620. The object of the charter is to record two land-grants by the prince Janārdana, with the approval of king Balabhadra, to a Sārasvata Brāhman, named Miśra Govardhana of Kāśī, belonging to the Garga *gotra*. Of the two grants, one consisted of only one *lāhaḍī* of land, which was given evidently as a *dakshiṇā* on the occasion of a recitation of the *Harivaṁśa Purāṇa*, while the other was made at the time of the prince Pṛithvīsiṁha's birth and comprised one whole village, called Riṭṭā or Riṭā, and a part of another, called Bhanī. These are identical with Raiṭā and Bhāṇīyāṁ respectively in the Mehlā *pargaṇā* referred to as Maihlā *maṇḍala* in the inscription.

The inscription was written by *Paṇḍit* Lakshmīkānta.

TEXT

Seal: श्रीबल भद्रवर्मं आग्या

ॐ श्रीस्वस्ति गणेशायनमः ।। श्रीविक्रमार्कसंवत्सरे १६७६ शास्त्रसंवत् ९५ (ll.2-3) माघमासे शुक्लपक्षे तिथौ अचलसप्तम्यां । श्रीरामराम etc. (1.4) ......श्रीमद्राजकुमारश्रीजनार्दनवर्मणात्र (1.5) विष्णुप्रीतये मैह्लाख्यमंडलमध्यतो लाभालिकैकान्यच्च ससीम सभनीग्राम (1.6) रिट्टाख्यनामा[1]- ग्रामः सारस्वतज्ञा(जा)तये शुं(सुं)दरवंशोद्भवाय काशीवासिने [ग]र्गगो- (1.7) त्राय मिश्रगोवर्धनशर्मणे ब्राह्मणाय श्रीमहाराजाधिराज श्रीबलिकर्णाज्ञयं(या) मुद्रां- ( ) किततां(ता)म्रपट्टपूर्वकं संप्रदत्तः ।। तदनेन ससंतानेनाचंद्रसूर्यब्रह्मांडस्थिति-(1.9) पर्यन्तमुपभुं(भो)जनीयं यः कश्चिन्मम वंशयो(जो)-वान्यो वापहर्तास्यात्स दंड्यो व[द्ध्यो](ध्यो) नरक- (1.10) पाती स्यात् ।। अथ भाषा ।। लाहडी १ इक मैह्ले मंझ । बाबत —[2] होर ग्राम १ (1.11) इक रिटा सीमा समेत भनिए री भउली समेत । श्रीमिएजनार्दने हरिवंश (1.12) स्र(श्र)-वण मंझ लाहडी दिती श्रीमिएपृथ्वीसिंहे दे जन्म की रिटानामग्राम मि- (1.13) स्रा गोवर्धना की अगाहर हस्तोदक दिता श्रीदिवाणा व(वा)ला पटा तथा साथा करा- (1.14) इ दिता मिश्रे दे वंशेरा कोइ पुत्र पोत्रा होए तिह्ला की श्रीमिए दे पुत्रे पोत्रे पा- (ll.15-17) लणा...[3] ।। स्वदत्तां etc.[4] (1.18)...... लिखितमिदं पं[5] लक्ष्मीकांतेन ।

TRANSLATION

Seal: **The command of the illustrious Balabhadra varman.**

(L. 1) Om. Prosperity! Hail! Obeisance to Gaṇeśa! In the year 1676 of the illustrious Vikramārka, the Śāstra year 95, in the month of Māgha, in the bright fortnight, on the *Achala-saptamī*[6] (*7th*) day, the illustrious prince

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Read either रिट्टाख्यो or रिट्टानामा.

A space for about two syllables is left blank here.

Here again a space for about five syllables is left blank.

See below. p. 178.

This पं is an abbreviation for पंडित.

Called *Ratha-saptamī* elsewhere ; see Diwan Bahadur L.D. Swamikannu Pillai's *Indian Ephemeris*, Vol. I, Pt. , p. 64. According to V.S. Apte's *Practical Sanskrit-English Dictionary*, the said *tithi* is called *Ratha-saptamī*, while *Achala-saptamī* refers to the 7th day of the bright half of Āśvina, whereas this last *tithi* is named *Ratha-saptamī*, in Sir Monier-William's *Sanskrit-English Dictionary*.

Janārdanavarman has, here, out of devotion to Vishṇu, with the consent of the illustrious *Mahārājādhirāja* Balikarṇa, granted, by means of a copper plate stamped with the (*royal*) seal, one *lābhālikā* (*of land*) as well as the village called Riṭṭā with (*its fixed*) boundaries along with the Bhanī village, (*all*) in the *maṇḍala* named Maihlā, to the Brāhman Miśra Govardhanaśarman, an inhabitant of Kāśī, belonging to the Garga *gotra*, born of the Suṁdara family, belonging to the Sārasvata community. He as well as his progeny may enjoy that so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (*hereupon*) deserves to be punished and put to death and may descend into hell !

(L. 10) Now (*the details in the*) *bhāshā* :—One 1 *lāhaḍī* (*of land*) formerly owned by...... in Maihlā and one 1 village (*namely*) Riṭā with its boundaries together with a portion of Bhanī. The illustrious Miā Janārdana gave the (*one*) *lāhaḍī* (*of land*) on the occasion of the recitation[1] of the *Harivaṁsa*, granted the village named Riṭā as an *agrahāra* to Miśra Govardhana, with libation of water, on the occasion of the birth of the illustrious Miā Prithvīsiṁha, and consolidated (*these donations*) in a charter on behalf of the illustrious king. The descendants of the illustrious Miā are to protect it for the Miśra's progeny.

(L. 15) (Here follow two customary verses.)

(L. 18) This has been written by *Paṇḍit* Lakshmīkānta.

No. 51. CHAMBA PLATE OF BALABHADRA; V. S. 1686
(*Plate XXIII, A*)

This plate[2] is said to have been in the possession of one Baḍu Sidh of Chamba. It measures 8¼" high by 11¼" wide including the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 17 lines, of which lines 14-15 appear in the left margin and lines 16-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 5, the Vikrama Saṁvat 1686, on the 7th day of the bright fortnight of the month of Āshāḍha, which may be equated with Wednesday, 17th June, A. D. 1629. It records the king's grant of one *lāhaḍī* of land together with a house-site and a kitchen garden in the Bhiriṁyā or Bhiriā *maṇḍala* which is the same as the Bhaḍīhāṁ *parganā*. The donee is one *Paṇḍit* Lokanāthaśarman of the Bhāradvāja *gotra*. The gift was made on the *śuddha* Śrāddha[3] ceremony of the king's mother, queen Dharmadei (Dharmadevī).

The charter was written by *Paṇḍit* Lakshmīkānta in the presence of five witnesses whose names are mentioned.

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[1]Literally, 'in the course of listening to the *Harivaṁśa*.

[2] No. 38 of *APRA ?, NC*, 1903-04, p. 10.

[3]See above p. 34, n. 3.

Text

Seal : श्रीबल भद्रवर्म आग्या

ॐ स्वस्ति ।। श्रीगणे[शा*]य नमः ।। श्रीमन्नृपतिविक्रमादित्यस्य संवत्सरे १६८६ (1.2-4) श्री श(शा)-स्त्रसंवत् ५ आषाढमासे शुक्लपक्षे तिथौ सप्तम्यां श्रीरामराम tc. (1.5)...... श्रीमद्बलभद्रवर्म- (1.6) देवेनात्र मातु[:*] शुद्धश्राद्धे भिरियाख्यमंडलमध्यतो लाभालिकैका (1.7) सकुल्यगृहशाकवाटिकसहिता भरद्व-(द्वा)जगोत्राय त्रिकुलनिर्मल(ला)य (1.8) त्रिसंध्योपासकाय पंडितलोकनाथशर्मणे ब्राम्ह(ह्म)णाय संप्र-दत्तं। तदनेन (1.9) ससंतानेनाचंद्रसूर्यब्रम्हां(ह्मा)ण्डस्थितिपर्यं(यं)तमुपभुजनीयं। यः कश्चिन्मम (1.10) वंशजो वान्यो वापहर्ता स्यात्स दंड्यो वध्यो.नरकपाती स्यात् ।। अथ भाषा ।। लाह- (1.11) डी १ इक कोह्ली भिरिए मंझ मदोदैठी दी मलुक दयोड बाबत् । घरठा-(1.12) इ रुपणु बाबत बाडीशग्वाडे समेत् श्रीराए बलिकारे(र्णे) श्रीधर्मदेइ दे (1.13) शुद्धश्राद्ध की हस्तोदक शाशण करी दिता । एह धर्म श्रीराए तथा श्रीराय (1.14) के पुत्रे पोत्रे सभ नें । लोकनाथा तथा लोकनाथे दे बंशे (ll.15-16) दे पुत्र पोत्रे सभना की पालणा ।। तत्र स्मृतिः ।। पलनत्परमो etc.[1] (1.17) ... पं ।, जैदेवे । भाजो गोए । बोह्रु रतनु स्मेत् । लिखितमिदं । पं । लक्ष्मीकांतेन ।।

Translation

Seal: The command of the illustrious Balabhadravarman

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1686 of the illustrious king Vikramāditya, in the glorious Śāstra year 5, in the month of Āshāḍha, on the 7th day of the bright fortnight, the illustrious *P. M.* Balabhadravarmadeva has, here, on the occasion of the *śuddha śrāddha* ceremony of his mother, donated in the *maṇḍala* named Bhirimyā one *lāhaḍī* (*of land*) along with a water-course, a house and a kitchen-garden to the Brāhman *Paṇḍit* Lokanāthaśarman of the Bhāradvāja *gotra*, of pure descent[2], a performer of the *tri-sandhyā*[3] rites. He as well as his progeny may enjoy that so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (*hereupon*), deserves to be punished and put to death and may descend into hell!

(L. 10) Now (*the details in*) the *bhāshā*: One 1 *lāhaḍī* of irrigable land formerly belonging to the *daiṭhī* Mado and the *dayoḍa* Maluka at Bhiriā and a house-site formerly owned by Rupaṇū together with the kitchen-garden have been given by the illustrious king Balikarṇa as a *hastodaka* grant on the occasion of the *śuddha śrāddha* ceremony of the illustrious (*queen*) Dharmadei. This pious gift is to be preserved by the illustrious king as well as by all the descendants of the illustrious king for Lokanātha and all the sons and grandsons in Lokanātha's family.

(L. 15) There is (*the injunction by*) the *Smṛiti*: (here follows one verse.)

(L. 17) This has been written by *Paṇḍit* Lakshmīkānta in the presence of *Paṇḍits* Jaideva, Bhajo, Goā, Bohru (*and*) Ratanu.

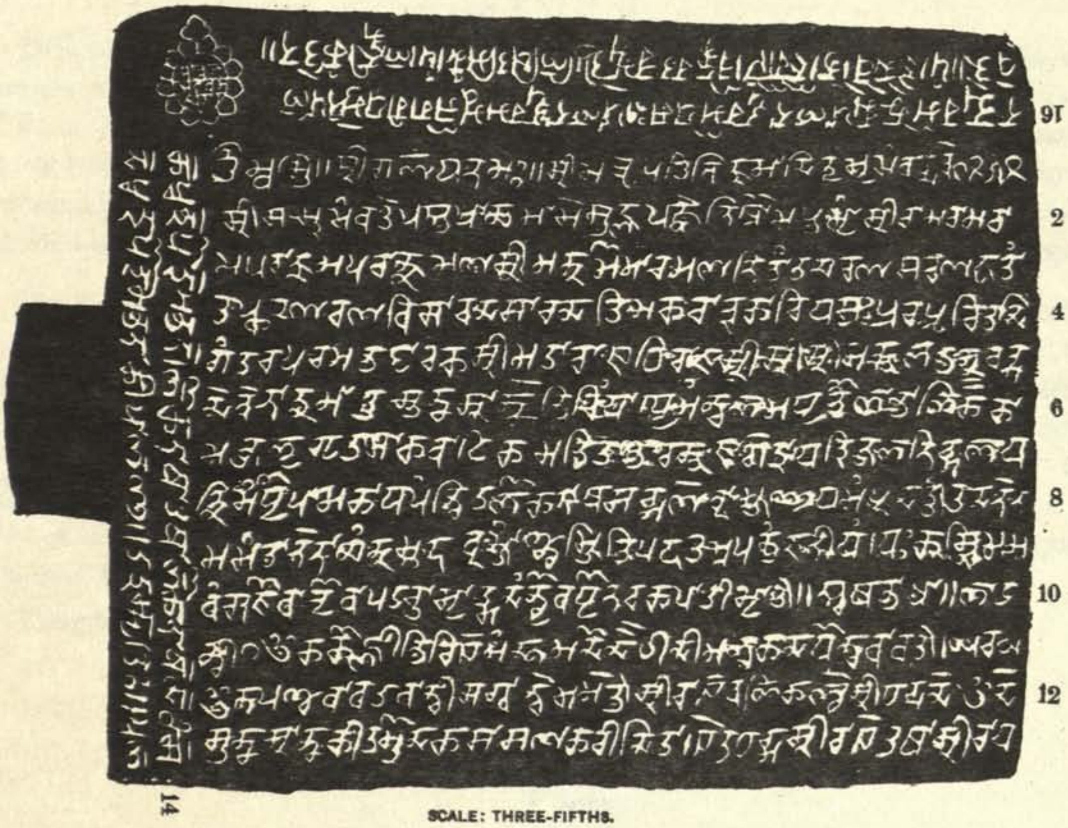
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[1] See below, p. 177.

[2] See above, p. 67, n. 4.

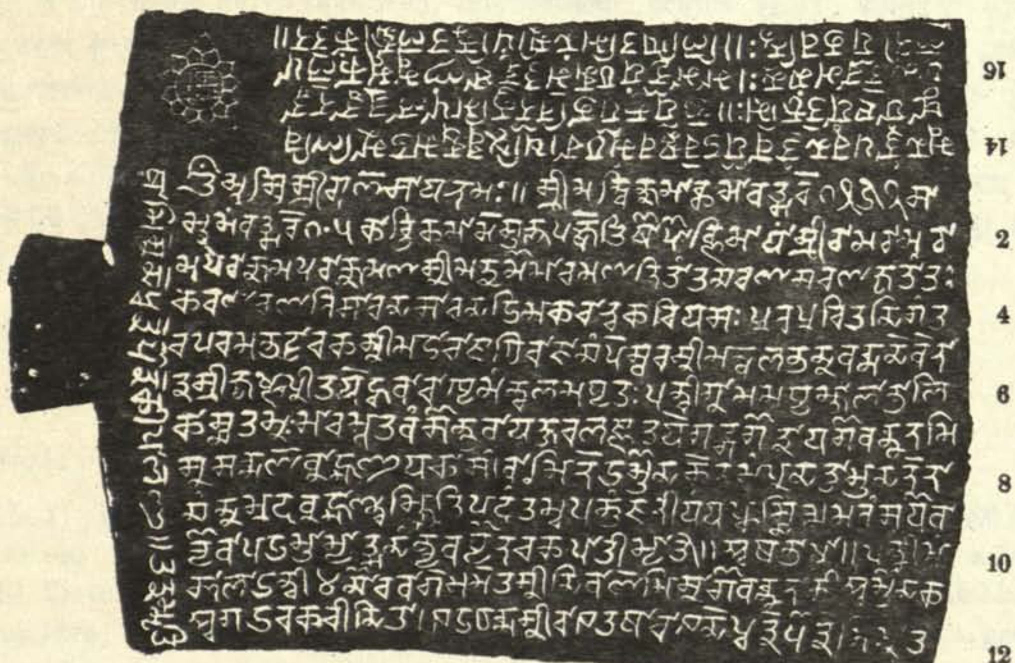
[3] See above, p. 67, n. 5.

A.—CHAMBA PLATE OF BALABHADRA; V. S. 1686.



SCALE: THREE-FIFTHS.

B.—JVALAMUKHI PLATE OF BALABHADRA; V. S. 1686.



SCALE: THREE-FIFTHS.

B. CH. CHHABRA.
Reg. No. 3977 E'36-500'53.
SURVEY OF INDIA, CALCUTTA.

No. 52. JVALAMUKHI PLATE OF BALABHADRA; V. S. 1686

(*Plate XXIII, B*)

This plate[1] was also in the possession of Miśra Brij Lal of Jvālāmukhī in the Kangra district, who owned another one, namely Jvālāmukhī plate of Balabhadra of V. S. 1676 (No. 50). It measures 7¼″ high by 11¼″ wide including the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 17 lines in all, of which line 13 appears in the left margin and lines 14-17 occur inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 105, the Vikrama Saṁvat 1686, on the full-moon day of the month of Kārttika, possibly to be equated with Thursday, 22nd October, A. D. 1629. It is noteworthy that the Śāstra year is mentioned here as 105 instead of as 5 only, since the centuries are usually omitted in this reckoning. The object of the inscription is to register the king's grant of four *lāhaḍīs* of land at the village of Paḍī in the Hubāra *maṇḍala* to the very same Miśra Govardhanaśarman who figures as donee in the other Jvālāmukhī plate referred to above (No. 50).

The grant was written by *Paṇḍit* Lakshmīkānta.

TEXT

Seal { श्रीबल– / भद्रवर्म– / आग्या }

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमार्कसा(सं)वत्सरे १६८६ शा- (ll. 2-4) स्त्रसंवत्सरे १०५ कातिकमासे शुक्लपक्षे तिथौ पौर्णिमायां श्रीरामराम etc. (l. 5) ····चंपेश्वरश्रीमद्बलभद्रवर्मदेवेना- (l. 6) त्र श्रीकृष्णप्रीतये हुबाराख्यमंडलमध्यतः पडीग्राममध्यस्था लाभालि- (l. 7) काश्चतस्रः सारस्वत-वंशोद्भवाय कुरलज्ञा(जा)तये गर्गगोत्राय गोवर्द्धनर्मि-(l. 8) रेको ब्राह्मणाय काशीवासिने हस्तोदकेन संप्रदत्तास्तदनेना- (l. 9) चंद्रसूर्यब्रह्माण्डस्थितिपर्यंतमुपभुंजनीयं यः ष्क(क)श्चिन्मम वंशयो वा- (l. 10) न्यो वापहस्ता(र्ता) स्यात्स दंड्यो वध्यो नरकपाती स्यात् ॥ अथ भाषा ॥ पडी मं- (l. 11) ज्ञा लाहडी ४ चौर बागे समेत श्रीदिवाणे मिश्रा गोवर्द्धना की अ(ह)स्तोदक- (l. 12) अगहर करी दिता । एह धर्म श्रीराए तथा राए दे पुत्रे पोत्रे मिश्रा त- (l. 13) था मिश्रे दे पुत्रे पोत्रे की पालणा ॥ तत्र । स्मृति (ll. 14-16) स्वदत्तां etc.[2] (l. 17) ····लिखितमिदं श्रीपंडितलक्ष्मीकांतेन ॥

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1686 of the illustrious Vikramārka, in the Śāstra year 105, in the month of Kārtti a in the bright fortnight, on the full-moon day, here, the illus ous *P. M.* Balabhadravarmadeva, the lord of Champā, has, out of devotion Lord Krishṇa, granted

[1] No. 20 of *APRAS, NC,* 1904-05, p. 8.

[2] See below p. 178.

four *lāhaḍīs* (*of land*) at the village Paḍī in the *maṇḍala* named Hubāra, to the Brāhman Miśra Govardhanaśarman, belonging to the Sārasvata community, the Kurala family and the Garga *gotra*, an inhabitant of Kāśī, with libation of water. That (*land*) may be enjoyed by him as well as by his progeny. Whosoever, whether of my family or anybody else, would encroach (*hereupon*) deserves to be punished and put to death and may descend into hell!

(L. 10) Now (*the details in*) the *bhāshā*: The illustrious king has given as a *sasiodaka* rent-free grant four 4 *lāhaḍīs* (*of land*) together with the garden at Paḍī to Miśra Govardhana. This pious gift should be preserved by the illustrious king as well as by sons and grandsons of the illustrious king for the Miśra as well as for the sons and grandsons of the Miśra.

(L. 13) There is (*the injunction by*) the *Smṛiti*: (here follow two customary verses.)

(L. 17) This has been written by the illustrious *Paṇḍit* Lakshmīkānta.

No. 53. LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA; V. S. 1686

This plate[1] belongs to the temple of Lakshmī-Nārāyaṇa at Chamba proper and is now preserved in the Bhuri Singh Museum there, bearing the catalogue number B, 25. It measures 8″ high by 9½″ wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription covers 19 lines, of which the last four appear in the left margin.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 5, the Vikrama Saṁvat 1686, on the 12th day of the bright fortnight of the month of Māgha, which may be taken to correspond to Friday, 15th January, A.D. 1630.

The charter records the king's grant of a village named Miḍaghā in the Chūhnā *maṇḍala* to a Brāhman called Baradāṇa Gokalaśarman of the Kāśyapa *gotra*. In the *bhāshā* portion of the inscription the donee is referred to also as the family of Gopī, who in all probability is identical with the Baradāṇī[2] Gopi of the Kāśyapa *gotra*, the donee in an earlier charter, namely the Lakshmī-Nārāyaṇa temple plate of Balabhadra of V. S. 1664 (No. 41). It is thus presumed that this Gopī is the father of Gokalaśarman.

The charter also confirms an earlier grant made by Mīā Sabalasiṁha obviously to the same donor. That grant consisted of a village named Kayala in Yaśaura and is stated to have been made at the Ganges on the occasion of a *Dasaharā*, which shows that the prince Sabalasiṁha had then gone on pilgrimage to Haridvāra.

[1] No. 38 of *APRAS NC*, 1903-04, p. 10.

[2] The *al* Baradār' is the same as Baradāṇa.

The Chūhnā *maṇḍala* is now called Chūnh *parganā* and is in the Bhaṭṭi *wazārat*, but the village Miḍaghā is said to be known now as Buhāṇā. The list of villages, however, does not show either of the two in that *parganā*, though there is one named Gohāṇā. Yaśaura refers to the Jasaur *parganā*, of the Churāh *wazārat* and the village Kāḷei there is supposed to be the modern representative of the village Kayala of the record.

The donee was given also a house-site which had formerly belonged to one Kamanc Bilohī. And, besides, he was exempted from the *deśa-rīta* and the levy of goats. The former denotes certain dues customary in the locality concerned, while the latter refers to the then prevalent custom of villagers contributing goats and sheep to the state for the purpose of sacrifice at the temple of Chāmuṇḍā in Chamba on particular occasions.

TEXT

Seal { श्रीबल-
भद्रवर्म-
आग्या

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमार्कसंवत् १६८६ श्रीशास्त्र- (ll.2-4) संवत् ५ माघमासे शुक्ल-पक्षे तिथौ द्वादश्यां श्रीरामराम etc. (l.5) .....श्रीमद्बलभद्रवर्मदेवेनात्र श्रीकृष्णप्री- (l.6) तये चूह्लामंडलमध्यतो मिडघाख्यनामग्राम. सीमाप्रमाण काश्यव(प)गोत्रा- (l.7) य वरदाण-गोकलशर्मणे ब्राह्मणाय संप्रदत्तं(त्त:) तदनेन ससंतानेना- (l.8) चंद्रसूर्यब्रह्माण्डस्थितिपर्यंतमुपभुंजनीयो यः कश्चिन्मम वंशयो वान्यो वा- (l.9) पहर्ता स्यात् स दंडयो वध्यो नरकपाती स्यात् ॥ अथ भाषा ॥ चुह्ले मंझ ग्राम १ (l.10) इक मिडघा इथे री सीमा लिखि ॥ पूर्व दिशा रेह् ताइ दक्षिण दिशा ज- (l.11) मणि ताइ पश्चिम दिशा खिखागरि तांइ उतर दिशा खरते रे नाल ता- ((l.12)इ सीमाप्रमाण देशरीत भी श्रीदिवाणे गोपी रे वंश जोग बगशी घरठा- (l.13) इ कमनो बिलोही दि दिति ॥ श्रीमिए शबलसिंहे यशोर मंझ ग्राम १ इ- (l.14) क कयल गगाइ दसहरे जोम हस्तोदक दिता एह भी श्रीदिवाणे प- l.15)टे पाइ दित अगे श्रीदिवणे दे वंशे द होऐ तिनि एह धर्म गो- (ll.16-17) कले रे वंश जोग पलणा। पालनात्परमो धर्मः etc.[1] (l.18) ......लिखितमिदं पंडितपद्मनाभेन । (l.19) अगे बकरि दा दाण भी गोपी दे वंशे की छड्या ॥ :

TRANSLATION

Seal : The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1686 of the illustrious Vikramārka, in the glorious Śāstra year 5, in the month of Māgha, on the 12th day of the bright fortnight, here, the illustrious *P.M.* Balabhadravarmadeva has, out of devotion to Lord Krishṇa, donated a village named Miḍaghā with its fixed boundaries in the Chūhnā *maṇḍala* to the Brāhman Baradāṇa Gokalaśarman of the Kāśyapa *gotra*. That may be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (*hereupon*) deserves to be punished and pu to death and may descend into hell!

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[1] See below, p. 177

(L. 9) Now (*the details in*) the *bhāshā* : One 1 village (*called*) Miḍaghā in Chuhnā; its boundaries are recorded. On the east (*it extends*) as far as the shoulder of the hill; on the south up to the rose-apple tree ; on the west as far as Khikhāgari ; on the north up to the brook of Kharatā. (*This*) is the extent of the boundaries.

(L. 12) The illustrious king has also exempted the family of Gopī from the customary dues, (*and*) has given (*him*) the house-site belonging to the Kamano Bilohī.

(L. 13) The illustrious Mīā Śabalasiṁha had given one 1 village (*called*) Kayala in Yaśaura, as a *hastodaka* (*grant to the same donee while bathing*) in the Ganges on the occasion of a Dasaharā. This, too, has been entered in the charter by the illustrious king.

(L. 15) In future this pious gift should be preserved by the descendants of the illustrious king for the progeny of Gokala.

(L. 16) (Here follows one customary verse.)

(L. 18) This has been written by *Paṇḍit* Padmanābha.

(L. 19) In future Gopī's family is exempted also from the levy of goats.

No. 54. CHAMBA PLATE OF BALABHADRA ; V. S. 1688

This plate[1] has been in the possession of the State, apparently without any record as to how and whence it was obtained. It is now deposited in the Bhuri Singh Museum at Chamba where it bears the catalogue number B. 26. It measures 6¼" high by 9½" wide excluding the small handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription comprises only 12 lines, the last appearing in the left margin.

The record is dated in the Śāstra year 7, the Vikrama Saṁvat 1688, on the 7th day of the bright fortnight of the month of Phālguna, which may be held to correspond to Friday, 17th February, A.D. 1632. It registers the king's gift of a village called Lāhaḍā to a Brāhman named Malūkaśarman. From the details in the *bhāshā* it is evident that the same village was formerly held as a *śāsana* by another Brāhman named Kihlyālā Khiṁdū. It is to be presumed that this former donee left behind no successor of his, and that his *śāsana*, being not revertible to the State, was conferred on Malūka whose *al* is stated to be Sigāṭa.

The donated village is identical either with Lāhḍā or with Lāhrā, both of which are in the Bhaṭṭi-Ṭikrī[2] *pargaṇā* of the Bhaṭṭi *wazārat*.

The writer of the grant was *Paṇḍit* Lakshmīkānta.

[1] No. 2 of *APRAS, NC*, 1906-07, p. 8. The name of the *pargaṇā* given there as Loh Ṭikrī is a mistake for Bhaṭṭi-Ṭikrī. This correct name is given in the *Catalogue of the Bhuri Singh Museum at Chamba*, p. 10, B. 26.

[2] It is called Bhaṭṭi-Ṭikrī so as to distinguish it from Loh-Ṭikrī which is in the Churāh *wazārat*.

TEXT

Seal { श्रीबल- भद्रवर्म आग्या

ॐ श्रीविक्रमार्कसंवत्सरे १६८८ शास्त्रसंवत(त्) ७ फाल्गुणमासे शुक्ल- (ll.2-4) पक्षे तिथौ सप्तम्यां श्रीरामराम etc. (l.5)......श्रीबलभद्रवर्मदेवेन लाहडाख्यो ग्रामः काश्यपगोत्राय (l.6) मलूकशर्मणे ब्राह्मणाय संप्रदतः(त्तः) ॥ अथ भाषा ॥ ब्राह्मणा खि- (l.7) दू किह्ल्याले दा शाशण लाह[डा] श्रीदिवाणे मलूक सिगाट की दि- (l.8) ता जिनी सिय्वा संधा खिदु से लाह[डा] भोग्या विनी सिय्वा संध समे- (l.9) त ब्राह्मणे मलूके भी भोगणा एह श्रीदिवाणे अपणा धर्म म- (l.10) लूके दे पुत्र पोत्रे की पालणा ॥ पालनात्परमो धर्मः etc.[1] (l.11)......लिखि- (l.12) तमिदं पंडितलक्ष्मीकांतेन ॥ शुभम्

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. In the year 1688 of the illustrious Vikramārka, the Śāstra year 7, in the month of Phālguna, on the 7th day of the bright fortnight, the illustrious *P.M.* Balabhadravarmadeva has granted the village called Lāhaḍā to the Brāhman Malūkaśarman of the Kāśyapa *gotra*.

(L. 6) Now (*the details in*) the *bhāshā*: The illustrious king has given to Sigāṭa Malūka (*the village of*) Lāhaḍā which was a *śāsana* (*in the possession*) of the Brāhman Kihlyālā Khiṁdū. The Brāhman Malūka is to enjoy Lāhaḍā with the same extent of boundaries as was enjoyed by Khiṁdū. The illustrious king should preserve this his own pious gift for Malūka's sons and grandsons.

(L. 10) (Here follows one customary verse.)

(L. 11) This has been written by *Paṇḍit* Lakshmīkānta. Prosperity!

No. 55. CHAMBA PLATE OF BALABHADRA; V. S. 1689

This plate[2] belonged to Chhunphanān Poḍhi, Māṅgnu, and others at Chamba and is now kept in the Bhuri Singh Museum there, having the catalogue number B, 27. The left side of the plate, where there is the handle, is narrower than the other. It thus measures from 4¼″ to 5¼″ high by 7⅝″ wide excluding the handle. In its top left corner it has the usual seal with an incomplete Nāgarī legend containing the king's name. The inscription consists of 15 lines in all, of which lines 11-12 appear in the left margin and lines 13-15 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 8, the Vikrama Saṁvat 1698 which is obviously a mistake for 1689, on the 5th day of the bright fortnight of the month of Mārgaśīrsha, which may be considered to correspond to Tuesday, 6th November, A. D. 1632. The object of the charter is to record the king's donation of a village named Pajyārā in the Sācha *maṇḍala* to a Brāhman called Mārkaṇḍeyaśarman of the Bhāradvaja *gotra*.

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[1] See below, p. 177.

[2] No. 9 of *APRAS, NC*, 1906-07, p. 8.

The occasion of the gift is stated to be the *udyāpana* of an *ekādaśī vrata* which was presumably observed by the royal donor himself. Since the date given above is the 5th day of the bright fortnight, the *vrata* referred to must have been on the foregoing *ekādaśī* of the dark fortnight. Thus, the gift was actually made on that day but was recorded about ten days later.

Towards the end, the inscription adverts to two villages called Baḍauṇā and Divakhara, adding that they may be continued to be enjoyed by Mahīdhara's children in the same way as Mahīdhara had enjoyed them. The relation of this Mahīdhara with the aforementioned grantee Mārkaṇḍeya is not clear. In fact the very relevancy of the concluding portion is obscure.

Besides the places referred to above, some more are mentioned in the record in the course of defining the boundaries of the gift village. They are, all except one, in the Sāch *parganā*, the Sācha *maṇḍala* of the inscription. Thus Pajyārā, Tuṁdā, Oḍā, Khajyārā and Divakhara are identical respectively with Paṁjyārā, Tuṁdā, Orā, Khajiārā and Dibkharī. Khajiārā or Khajiār is about 10 miles from Dalhousie on the Dalhousie-Chamba road, and is well known for its fine extensive glade with a lake in its centre. The place is much frequented by visitors during the season.[1] Dhayvali of the record is probably the same as Duhelī, while Baḍauṇā may be identified with Chuṁrī-Baḍūṇe-dī in the Bhaḍīhāṁ *parganā*.

The grant was written by Lakshmīkānta in the presence of two witnesses.

Text

Seal { श्रीबल-
भद्रव

ॐ स्वस्ति श्रीगणेशायनमः ॥ श्रीमद्विक्रमांर्कसंवत्सरे १६९८ (१६८९) शास्त्र- (ll.2-4) संवत् ८ मार्ग-शिरमासे शुक्लपक्षे तिथौ पंचंम्यां रामराम etc. (1.5)···श्रीबलभद्रवर्मदेव ऐकदशि उद्यापन निमेत्ते साचम- (1.6) ण्डलमध्यतः पज्यारानामग्रामं सीमां प्रमाणं भारद्वाजगोत्राय मार्क(कं)- (1.7) डेय-शार्मणे ब्राह्मणाय संप्रदत्तं । अथ सीमा। पूर्वंदिशा तुंदे (1.8) ओडे रे पणि हेठ ताइ सीमा । दक्षिण दिशा। बडि बीडा हेठे सीम चोर (1.9) पश्चीम दिशा खज्यरे री बीड़ हेठे ताइ। उत्तर दिशा धय्वलि र गलु बन (1.10) बेठ खड कुडी तइ सीम श्रीदिवाणे मार्कंडे की दिता ए अपणा धर्म श्री- (1.11) दिवाणे पालणा ॥ ग्राम इक बडो- (1.12) णे र का[रि]क। ग्राम इ- (1.13) क दिवखर जिह् पिचे महीधरे खाधे तिहा अगे महीधरे दे पु- (1.14) त्रे पोत्रे भोगण। ए श्रीदिवाणे अपणा धर्म इल्ला की पा- (1.15) लणा। रा। शिवियै। पं । जयदेवे समेत लिखितं लक्ष्मीका(कां)तेन ॥

Translation

Seal: (*The command of*) the illustrious Balabhadrava(*rman*).

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa. In the year 1689 of the illustrious Vikramārka, the Śāstra year 8, on the 5th day of the bright fortnight of the month of Mārgaśīrsha, the illustrious *P. M.* Balabhadravarmadeva has donated the village called Pajyārā with its fixed boundaries in the Sācha *maṇḍala* to the Brāhman Mārkaṇḍeyaśarman of the Bhāradvāja *gotra*, on the occasion of the *udyāpana* of the *ekādaśī* (*vrata*).

[1] See *Gazetteer*, p. 245.

(L. 7) Now the boundaries: on the east the boundary (*extends*) up to the base of the spring of Tuṁḍā and Oḍā; on the south the boundary (*runs*) at the foot of the high ridge; on the west (*it extends*) as far as the base of the Khajyarā ridge; on the north the pass of Dhayvali forms the boundary line extending up to the cave at the Beṭha stream. The illustrious king has given (*this extent of land*) to Mārkaṇḍe. The illustrious king should preserve this his own pious gift.

(L. 11) One village of Baḍauṇā........ one village (*called*) Divakhara may be enjoyed by Mahīdhara's sons and grandsons in the same manner as Mahīdhara (*himself*) formerly used to enjoy. The illustrious king should preserve this his own pious gift for them.

(L. 15) (*This*) has been written by Lakshmīkānta in the presence of *Rāya*-Śibiyā and *Paṇḍit* Jayadeva.

No. 56. KUMRA PLATE OF BALABHADRA; V. S. 1689

(*Plate XXIV, A*)

This plate[1] is said to have been in the possession of a Brāhman, Parjā by name, at the village of Kūṁrā in the Piyurā *parganā*. It measures 5¾" high by 8" wide including the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The seal is, however, found to be reversed and the legend defective. The inscription consists of 12 lines of which the last appears in the left margin.

The language is Chambyālī, except in the opening passage where it is Sanskrit. The deed is dated in the year 1689 evidently of the Vikrama era, on the 15th day of the month of Mārgaśīrsha, which may be equated with Thursday, 13th, December, A. D. 1632. The charter records the donation or rather conveyance, by the king, of the village Pihura to an inhabitant of that place, named Hari, who does not appear to be a Brāhman. The same village, it is clear from the details given, was formerly in the possession of two other persons, namely Dhajaṇī Jagadīsa and Sāmuru Durugu. These were pledged to remain loyal and be ever in service of Chamba, and this same condition has been declared to be binding on the succeeding beneficiary as well.

The village of Pihura is identical with Piyurā, the headquarters of the *parganā* of the same name. Sāmurā, after which Durugu is styled Sāmuru, is the same as Sāmrā, the headquarters of the *parganā* of that very name.

There were four witnesses to the agreement, including the prince, Mīā Pṛithvīsiṁha. It was written by *Paṇḍit* Lakshmīkānta.

TEXT

Seal[2]: { श्रीबल- / दवम / अगाम }

ॐ श्रीगणेशायनमः ॥ श्रीसंवत् १६८९ मघंर प्र १ [५][3] (l.2) श्रीमत्सकलगुणगणालंकृत सर्वोपमायोग्य

[1] No. 10 of *APRAS, NC*, 1906-07, p. 8.

[2] The seal is reversed. The reading of the legend may be corrected as श्रीबलभद्रवर्मणाम्या as found in other charters.

[3] The reading of the figure within brackets is doubtful. It may be that this sign is meant only to fill up the space and that the intended date is only 1, *i.e.*, the 1st of of Maghai (*Margaśirsha*).

परमभट्टा- (1.3) रक श्रीमहाराजाधिराज श्रीश्रीश्रीबलभद्रवर्मदेवने वच- (1.4) ने। श्रीदिवाणं पिहुर पिहुरा ला हरिये की दिता जे धज- (1.5) णी जगदीसे तथा सामुरु दुरगु बंधाण कीता सेह बंधाण (1.6) श्रीदिवाणे प्रमाण करी पट्ट करी हरिए की दिता। बंधाण ए- (1.7) ह जे हरिऐ श्रीदिवाणे दे सूत्र छुट दुइ नाही करणी। (1.8) चंबेदी चाकरी कर्णा करणी। एह धर्म श्रीदिवाणे हरि- (1.9) ए दे पुत्रे पोत्रे की पालणा। एह बंधाण श्रीमिए पृथ्वी- (1.10) सिहे तेगसिये जगदीसे सिबिए समेत बंधणपट्ट (1.11) करी दिता। इथि कछ दुइ नाही करणी। लिखि- (1.12) तं। पंडते। लक्ष्मीकांते [न *]। शुभमस्त (स्तु)

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Obeisance to the holy Gaṇeśa! In the glorious year 1689, on the 15th day of Mārgaśirsha, by the order of the illustrious *P.M.* Balabhadravarmadeva;

(L. 4) the illustrious king has given Pihura to Hari, resident of Pihura. The agreement which was entered into by Dhajaṇī Jagadīsa as well as by Durugu, resident of Sāmura, has been approved by the illustrious king who has transferred it to Hari by means of (*this*) charter. The agreement is this that Hari should not turn disloyal to the illustrious king, (but) must continue to be in service of Chambā.

(L. 8) This pious gift is to be preserved by the illustrious king for Hari's sons and grandsons.

(L. 9) This agreement has been registered in the presence of Miā Pṛithvīsiṁha, Tegasiṁha, Jagadīsa and Sibi, (*and*) presented (*to Hari*) in the form of a deed. He should never violate it.

(L. 11) (*This*) has been written by *Paṇḍit* Lakshmīkānta. May there be prosperity!

No. 57. NAGODA GRANT OF BALABHADRA; V. S. 1691

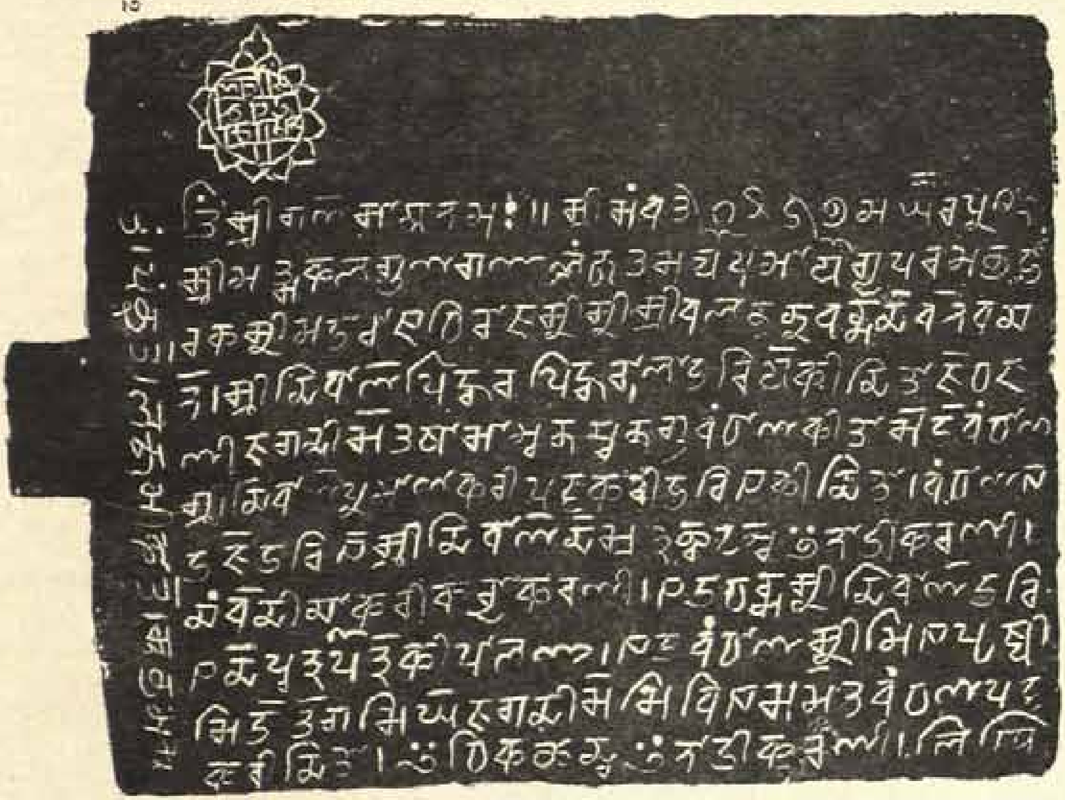
This plate[1] was owned by one Baḍu Phīnchu. It measures 9″ high by 12⅛″ wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. A small bit has been chipped off from the bottom left corner where, as a result thereof, two letters have been destroyed. The inscription consists of 17 lines, of which lines 14-15 appear in the left margin and lines 16-17 inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The inscription is dated in the Śāstra year 10, the Vikrama Saṁvat 1691, on the *Kṛishṇa-janmāshṭamī* day, that is the 8th day of the dark fortnight of the month of Bhādrapada, which may be equated with Wednesday, 6th August, A. D. 1634.

The charter records the king's donation of a village and one-third of the priest's honorarium to a Brāhman called Tripuradāsa of the Bhāradvāja *gotra*. In the *bhāshā* portion, the donee is alluded to also as Baḍu Gigā which appears to be his more common appellation. The donated village is called Nagoḍa which, it is stated, was formerly owned by one Bhāṭa Jīvana. It has further been specified that one *kunu* of land at that village was withheld and instead of that the donee was given as much of wet land at Chambī which is another village adjoining to Nagoda. The one *kunu* of wet land at Chambī is stated to have belonged to one Maradū.

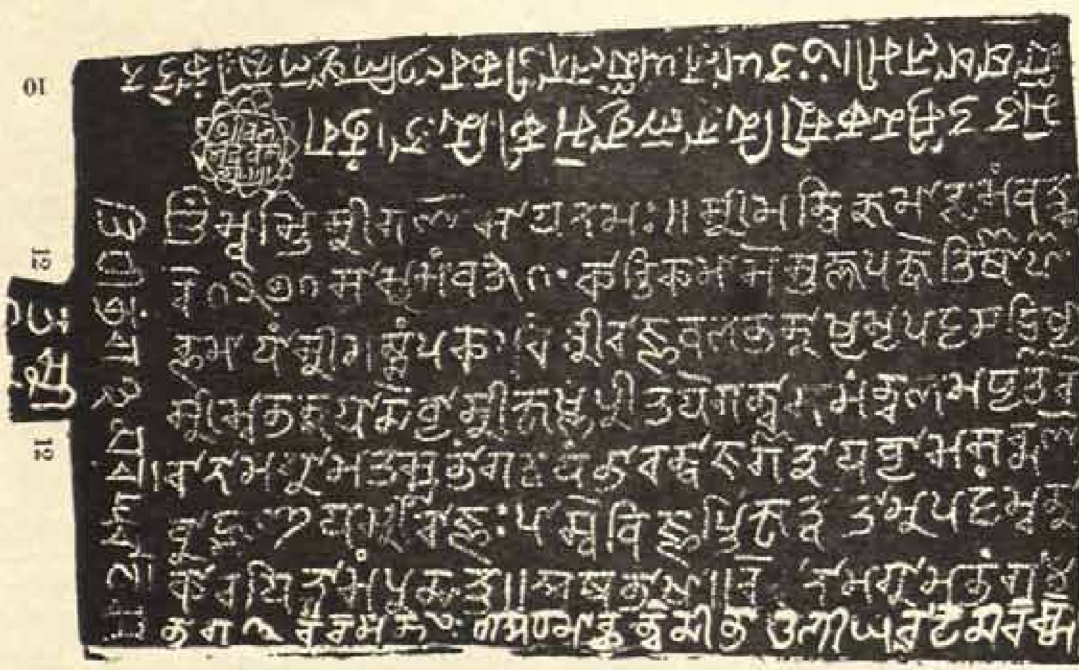
[1] No. 39 of *APRAS, NC*, 1903-04, p. 18.

A.—KUMRA PLATE OF BALABHADRA; V. S. 1689.



SCALE: SEVEN-EIGHTHS.

B.—CHAMBA PLATE OF BALABHADRA; V. S. 1691.



SCALE: SEVEN-EIGHTHS.

B. CH. CHHABRA.
REG. No. 3977 E'38—500'53.

SURVEY OF INDIA, CALCUTTA.

The significance of a passage in the *bhāshā*, line 15, is not quite apprehensible, though the literal rendering of it suggests that the same donee had formerly been given a *ghālī* or a reserved pasture at Brahmaura.

The villages Nagoḍa and Chambī are both in the Sāch *parganā*, the former is also called Nagoḍī, while Brahmaura is the same as Bharmour, the principal village of the Bharmour *wazārat* and the headquarters of the Bharmour *parganā* therein.

The grant was written by Lakshmīkānta.

TEXT

Seal { श्रीबल- / भद्रवर्म / आग्या

ॐ स्वस्ति श्रीगणेशाय नमः। श्रीमद्विक्रमार्कसंवत्सरे १६९१ श्रीशास्त्रसंवत्सरे १०। भा- (ll.2-)द्रपदमासे कृष्णपक्ष तिथौ श्रीकृष्णजन्माष्टम्यां श्रीरामराम etc. (l.4 श्रीम-(l.5) द्बलिकर्णवर्मदेवेनात्र श्री कृष्ण-प्रीतये नगोडाख्यग्रामत्रतीयांश (तृतीयांश) पुरोहित (l.6) वृत्ति च भारद्वाजगोत्राय तृ(त्रि)पुरदास-शर्मणे ब्राह्मणाय संप्रदत्तं तदनेन सउं-(l.7) ताननेनाचंद्रसूर्यब्रह्माण्डस्थितिपर्यंतमुपभुंजनीयं यष्कश्चिन्मम वंशयो व(वा)न्यो (l.8) वापहर्ता स्यात्स दंड्यो वध्यो नरकपाती स्यात् ॥ अथ भाषा ॥ ग्राम १ इक नगोड जे (l.9) भाटे जीवने खाइ। खडे दे कुनुए बिगेर। इथे रे बदले कुनु १ इक चंबी र कोह्ल (l.10) मरदू र। नगोडे दी सीमा। पूर्व दिशा। घोडी बडी संघ्यले उरी दक्षिणदि- (l.11) शा। चंबि दे चले पिचो। पश्चिम दिशा। सिधुए दि नाली तथा बडि घोडि ओरि। (l.12) उतर दिशा। बत हेठे। प्रोहत्याइ दी वृत्त भउलि ३ तृ। श्रीदिवाणे बडु गि- (l.13) गे की हस्तोदक शाशणपटा करी दिता। अगे जे त्रिपुरदासे दे वंशे रे कोइ (l.14) पुत्र पोत्रा हुए तिह्ना की श्रीदिवाणे दे पुत्रे पोत्रे एह (l.15) धर्म पालणा ॥ ब्रह्मौरे दी घाली पिचे वृत श्री राए [दिती ?] (l.16) साधारोयं etc.[1] (l.17) लिखितमिदं पडितलक्ष्मीकांतेन।

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1691 of he illustrious Vikramārka, in the glorious Śāstra year 10, in the month of Bhādrapada, on the 8th day of the dark fortnight when there was the birthday anniversary of Lord Krishṇa, the illustrious *P.M.* Balikarṇavarmadeva has, here, out of devotion to Lord Krishṇa, granted the village called Nagoḍa and one third of the priest's honorarium to the Brāhman Tripuradāsaśarman of the Bhāradvāja *gotra*. That is to be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (*hereupon*) deserves to be punished and put to death and may descend into hell.

(L. 8) Now (*the details in*) the *bhāshā*: One 1 village (*called*) Nagoda (*formerly*) enjoyed by Bhāṭa Jīvana, (*has now been granted to Tripuradāsa*) with the exception of one *kunu* (*of land*) along the stream; in lieu hereof one *kunu* of wet land, belonging to Maradū, at (*the village of*) Chambī (*has been given*).

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[1] See below, p. 178.

(L. 10) The boundaries of Nagoda are: on the east inwards from the huge boulder marking the boundary; on the south behind the water-course of Chambī; on the west inwards from the Sighuā brooklet and the large boulder on the north below the path.

(L. 12) (*The village as defined above and*) one third share of the income from the priesthood has been given by the illustrious king as a *hastodaka* grant to *Baḍu* Gigā. In future the sons and grandsons of the illustrious king are to preserve this pious gift for those of Tripuradāsa.

(L. 15) The illustrious king gave the *bṛita* (*vṛitti*) after the *Ghālī* of Brahmaura.

(L. 16) (Here follows one customary verse.)

(L. 17) This has been written by *Paṇḍit* Lakshmīkānta.

No. 58. CHAMBA PLATE OF BALABHADRA; V. S. 1691

(*Plate XXIV, B*)

This plate is said to have been in the possession of those very individuals who owned the Chamba plate of Balabhadra of V. S. 1689 (No. 55), namely Chhunphanān Poḍhi, Māngnu, and others at Chamba. It is slightly narrower on the left side than on the other. It thus measures from 4½" to 4¾" high by 8" wide including the handle on its left. A portion of the handle has been broken off. There are two letters, constituting the twelfth line of the inscription, on the extant part of the handle which shows traces of some more letters that are now destroyed. In the top left corner of the plate there is the usual seal with a Nāgarī legend containing the king's name. The inscription comprises 12 lines, of which lines 9-10 run inversely in the top margin, line 11 appears in the left margin and line 12 on the handle.

The language is partly Sanskrit and partly Chambyālī. The document is dated in the Śāstra year 10, the Vikrama Saṁvat 1691, on the full-moon day of the month of Kārttika, which may be taken to correspond to Sunday 26th October, A.D. 1634. It records that Queen Subhadrādevī, the consort of Balabhadra, granted some land at the village of Rerā in the Gaḍāśa *maṇḍala*, to a Brāhman named Vyāsaśarman, with the consent of her husband. The details given are somewhat confused, but this is what they seem to mean: The whole of the village comprised four *bhaṅgas* of land. Out of that, one *bhaṅga* was to be enjoyed exclusively by Vyāsaśarman. The remaining three, which included a watermill and a pasture, were to be equally divided between, or, in other words, to be jointly enjoyed by, Vyāsaśarmaṅ and Mārkaṇḍe. This latter is to all appearance identical with Mārkaṇḍeyaśarman who figures as donee in the aforementioned charter (No. 55).

The donated village is identical with the present day Remrā in the Rājnagar *pargaṇā*.

The charter was written by Lakshmīkānta.

Text

Seal { श्रीबल- / भद्रवर्म / आग्या

ॐ स्वस्ति। श्रीगणेशाय नमः ॥ श्रीमद्विक्रमार्कसंवत्स- (1.2) रे १६९१ शास्त्रसंवत् १० कार्तिकमासे शुक्ल-पक्षे तिथौ पौ- (1.3) र्णमायां श्रीमच्चंपकपुरे श्रीराज्ञ बलभद्राख्यस्य पट्टमहिष्या (1.4) श्रीसुभद्रया देव्या श्री-कृष्णप्रीतये गडाशमंडलमध्यतो रे- (1.5) रानामग्राम तच्च भांगत्रयं भारद्वाजगोत्राय व्यासशर्मणे (1.6) ब्राह्मणाय श्रीराज्ञः पास्वे(र्श्वे) विज्ञप्ति कृत्वा ताम्रपट्टं मुद्रा (1.7) कारयित्वा संप्रदत्त ॥ अथ भाषा ॥ रेरानाम ग्राम भंग ४ (1.8) भंग ३ रेरे मंझ इथी अध मार्क(र्कं)डे दी भाउली घराटे चरे स्मे(स)- (1.9) मेत हस्तोदक श्रीदिवाणे व्यासे की दिता। भंग (1.10) चौथा खालसी। इत घाल घचोल नाही करणा लिख्या लक्ष्मीकांतेन (1.11) दिवी भंग ३ चरे घराटे श- (1.12) त श्री

Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1691 of the illustrious Vikramārka, the Śāstra year 10, in the month of Kārttika, in the bright fortnight, on the full-moon day, in the splendid city of Champaka, the illustrious Subhadrādevī, the consort of the illustrious king named Balabhadra, has, out of devotion to Lord Kṛishṇa, granted the village named Rerā, that is (*to say*) three *bhaṅgas* (*of land*), in the Gaḍāśa *maṇḍala*, to the Brāhman Vyāsaśarman of the Bhāradvāja *gotra*, after having obtained the sanction of the illustrious king and had the deed registered under the (*royal*) seal.

(L. 7) Now (*the details in*) the *bhāshā*: The village called Rerā, (*the whole of which comprises*) 4 *bhaṅgas*. Three 3 *bhaṅgas* at Rerā, the half of which is Mārkaṇḍe's share, including the watermill and the watercourse, have been given by the illustrious king as a *hastodaka* (*grant*) to Byāsa. The fourth *bhaṅga* is exclusive (*property of Byāsa*). No obstruction is to be caused hereto.

(L. 10) (*This*) has been written by Lakshmīkānta.

(L. 11) It is the three 3 *bhaṅgas* that include the watermill and the watercourse. Prosperity ...... !

No. 59. CHAMBA PLATE OF BALABHADRA; V. S. 1692

(*Plate XXV, A*)

This plate[1] is also said to have been in the possession of the present *Rajaguru Paṇḍit* Thākur Dās, at Chamba. It measures 7¾" high by 8¾" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king's name. The inscription consists of 19 lines in all, of which lines 13-15 appear in the left margin and lines 16-19 run inversely in the top margin.

[1]No. 41 of *APRAS, NC*, 1903-04, p. 10.

The langugae is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 11, the Vikrama Saṁvat 1692, in the month of Vaiśākha on the full-moon day, which may be taken to correspond to Wednesday, 22nd April, A. D. 1635. Its object is to record the king's donation of six[1] *lāhaḍīs* of land at the village of Jakhurvāḍī to the Brāhman Bhāgīrathaśarman of the Bhāradvāja *gotra*. The donated land is stated to have belonged formerly to a *Paṇḍit* whose name has not been specified.

The village Jakhurvāḍī is identical with the modern Jukhrāḍī in the Panjlā *pargaṇā*. It is mentioned also in two earlier charters (Nos. 7 and 31).

The grant was written by *Paṇḍit* Ravidatta.

Text

Seal { श्रीबल- भद्रवर्म आग्या

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ शास्त्रसंवत् ११ श्री विक्रमार्क- (1.2) संवत् १६९२ वैशाखमासे शुक्लपक्ष तिथौ पूर्णिम्या(मा)यां श्री- (ll.3-5) रामराम etc. (1.6)···श्रीबलभद्रवर्मदेवेनाद्र(त्र) श्रीकृष्णप्रीतये जख्र(खु)- (1.7) र्वाडीग्राममध्यतः लाभालिका छिं[2] [यं] भारद्वाजगोत्राय भागी- (1.8) रथशर्मणे ब्राम्ह-(ह्म)णाय संप्रदत्तं । तदनेन ससंतानेनाचं- (1.9) द्रसूर्यब्रह्मां(ह्मां)स्डथितिपर्यंतमुपभूं(भुं)जनीयं यष्कश्चिन्मम वं- (1.10) शयो वान्यो वापहर्ता स्यात्स दंड्यो वध्यो नरकपाती स्यात् ॥ भाषा । (1.11) जखुर्वाडि मंझ लाहडि छिइ। पंडते री भुइ सीमाइ समे-(1.12) त घरे सभे समेत् श्रीदिवाणे बडु भागीरथ जोग शाशण (1.13) करी दिता। एह श्रीदिवाणे धर्म बडु भागीरथे रे (1.14) पुत्र पोत्रे जोग पालणा। बेउरा। सीमा जद्रेली हेठे। बते-रे बड (1.15) बुल्हे बडी घोडी बुल्हे। काश्वाडे रे। नाल बडे ग्वरे बडु श्रीगरभरी (1.16) भुइ ग्वारे नइ रे कनारे उपरे एह सीमा प्रमाण श्रीदि- (1.17) वाणे अपणा धर्म पालणा पालनात्परमो धर्मः etc.[3] (1.18)······ राज- ( )पुत्र मेलगरे शमेत लिखितमिदं पंडितरविदत्तेन ॥ शुभमस्तु ।

Translation

Seal: **The** command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the Śāstra year 11, (*corresponding to*) the year 1692 of the illustrious Vikramārka, in the month of Vaiśākha, in the bright fortnight, on the full-moon day, the illustrious *P.M.* Balabhadravarmadeva has, here, out of devotion to Lord Kṛishṇa, granted six *lāhaḍīs* (*of land*) at the village of Jakhurvāḍī to the Brāhman Bhāgīrathaśarman of the Bhāradvāja *gotra*. That is to be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (*hereupon*) deserves to be punished and put to death and may descend into hell!

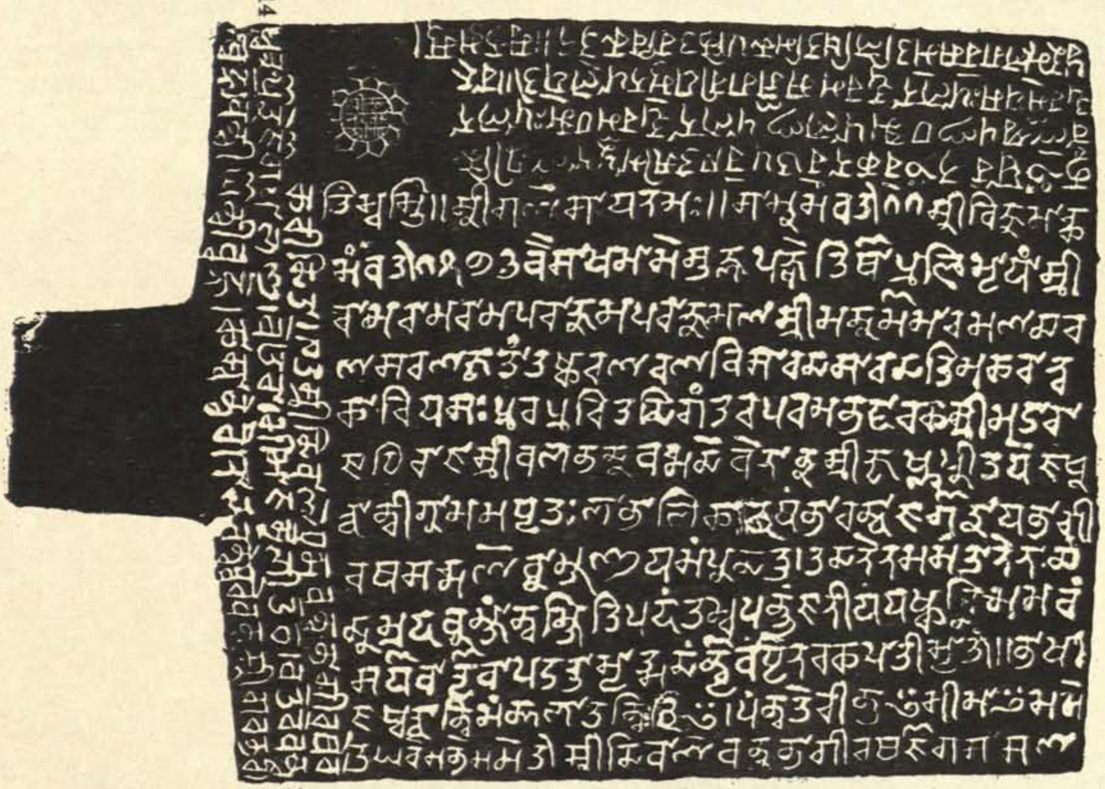
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[1] See below, n. 2.

[2] Here as well as in the word छिइ low in line 11, the letter छि appears to be correction over an erasure, so that it is quite likely that some interested person has tampered here with the original wording which might have been दुयं and दुइ respectively. The motive is clear: the original meant a gift of two *lāhaḍīs* of land, whereas the altered reading makes it a gift of six *lāhaḍīs* instead.

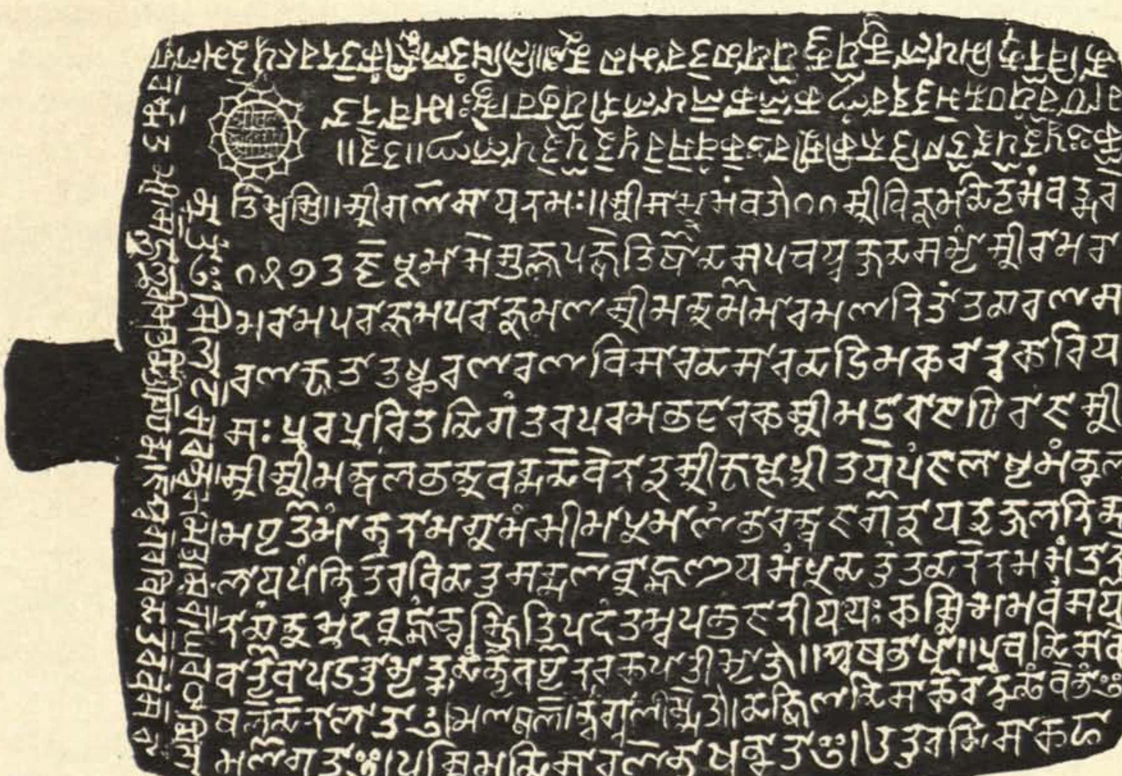
[3] See below, p. 177.

A.—CHAMBA PLATE OF BALABHADRA; V. S. 1692.



SCALE: TWO-THIRDS.

B.—MAMDU GRANT OF BALABHADRA; V. S. 1692.



B. CH. CHHABRA.

SCALE: TWO-THIRDS.

SURVEY OF INDIA, CALCUTTA.
Reg. No. 3977 E'38-500'53.

(L. 10) (*The details in*) the *bhāshā*: Six *lāhaḍīs* (*of land*)at Jakhurvāḍi (*formerly*) belonging to the *Paṇḍit*, with all the (*fixed*) boundaries (*and*) with all the houses therein have been given as a rent-free grant by the illustrious king to Baḍu Bhāgīratha. The illustrious king should preserve this pious gift for the sons and grandsons of Baḍu Bhāgīratha.

(L. 14) The details (*of the boundaries*) : the boundary (*runs*) below Jadrelī under the way-side *pīpal* tree, below the large boulder, inwards from the *pīpal* tree on the Kāśvāḍa brook, inwards from the land of Baḍu Śrīgarabha, (*and*) above the bank of the river. This is the extent of the boundaries.

(L. 16) The illustrious king should preserve (*this*) his own pious gift.

(L. 17) (Here follows one customary verse.)

(L. 18) This has been written by *Paṇḍit* Ravidatta in the presence of the prince Melagara.[1] May there be prosperity !

No. 60. MAMDU GRANT OF BALABHADRA ; V. S. 1692

(*Plate XXV, B*)

This plate is said to have been in the possession of *Paṇḍit* Purshottam and others at Chamba. It measures $7\frac{1}{2}''$ high by $9\frac{7}{8}''$ wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscriptions consist of 17 lines, of which lines 13-14 appear in the left margin, while lines 15-17 run inversely in the top margin. The last three letters of the last line, however, continue in the left margin in such a way that they seem to form a part of line 14.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 11, the Vikrama Saṁvat 1692, on the 10th day of the bright fortnight of the month of Jyeshṭha which may be equated with Saturday, 16th May, A.D. 1635. Its object is to register the king's gift of a village named Māṁḍū in the Paṁjalā *maṇḍala* to the Brāhman Ravidatta of the Bhāradvāja *gotra* who appears to be identical with the writer of the foregoing charter. The donee was also given a house-site at Chamba proper, which had belonged to one Chilāmī Śehlālū.

The Paṁjalā *maṇḍala* refers to the Panjlā *pargaṇā* while Māṁḍū, the donated village, is the same as Māṁḍh included therein.

The charter was written by Lakshmīkānta.

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[1] Same as Malāgara in the next grant.

Text

Seal { श्रीबल-
भद्रवर्म
आज्ञा

ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ श्रीशास्त्रसंवत् ११ श्रीविक्रमादित्यसंवत्सरे (ll.2-5) १६९२ ज्येष्ठमासे शुक्लपक्षे तिथौ दशपर्वयुक्तदशम्यां श्रीरामराम etc. (l.6) ...श्रीमद्बलभद्रवर्मदेवेनात्र श्रीकृष्णप्रीतये पंजलाख्य मंडल- (l.7) मध्यतो मांडूनामग्रामं सीमाप्रमाणं भारद्वाजगोत्राय तृ(त्रि)कुलनिर्म- (l.8) लाय पंडित-रविदत्तशर्मणे ब्राह्मणाय संप्रदत्तं तदनेन ससंताने (l.9) नाचंद्रसूर्यब्रह्मांडस्थितिपर्यतमुपभुंजनीयः यः कश्चिन्मम वंशयो (l.10) वान्यो वापहर्ता स्यात्स दंड्यो वध्यो नरकपाती स्यात् । अथ भाषा ॥ पूर्व दिशा के- (l.11) थले दे नाला ताइ । मण थले । उग्वाणी स्मेत् । दक्षिण दिशा कोराडढंबे तांइ (l.12) मणोग ताइ । पश्चिम दिशा रणेभ्रा खडाताइ । उत्तर दिशा कफा-(l.13 डातांइशिलाटे शरडे समेत । चंबे । घरठा चिला- (l.14) मी । शेह्लालूरी सभ दितो ए धर्म । जे अगे रविदते रे बंशे रा (l.15) कोइ पुत्र पोत्रा होए तिह्न की श्रीराइ के बंशे रे पुत्रे पोत्रे पालणा ॥ तत्र ॥ (l.16) साधारोयं etc.[1] (l.17) ....लिखितं लक्ष्मीकांतेन राजपुत्रे मलागरे स्मेत

Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the glorious Śāstra year 11, in the year 1692 of the illustrious Vikramāditya, in the month of Jyeshṭha, in the bright fortnight, on the 10th day—on the occasion of the *daśaparvan*, the illustrious *P.M.* Balabhadravarmadeva has, here out of devotion to Lord Kṛishṇa, donated the village named Māṁḍū, with its fixed boundaries, in the *maṇḍala* called Paṁjalā, to the Brāhman *Paṇḍit* Ravidattaśarman of the Bhāradvāja *gotra*, of pure descent. That is to be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (*hereupon*) deserves to be punished and put to death and may descend into hell.

(L. 10) Now (*the details in*) the *bhāshā*: On the east (*the boundary extends*) as far as the Kethalā brook including the Dagvāṇī (*spring*) below the ridge; on the south as far as the Korāḍa hillock (*and*) up to Manoga; on the west up to Raṇebhā stream; on the north as far as the Kaphāḍā including *śilāṭa* and *śaraḍa*. (*Besides, the donee*) has been given the whole of house-site at Chaṁbā, (*formerly*) belonging to Chilāmī Śehlālū.

(L. 14) This pious gift is to be preserved in future by the sons and grandsons of the illustrious king for those of Ravidatta.

(L. 16) (Here follows one customary verse.)

(L. 17) This has been written by Lakshmīkānta in the presence of the prince Malāgara.

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[1] See below, p. 178.

NO. 61. GAMNJI PLATE OF BALABHADRA ; V. S. 1692 (?)

This plate[1] was found in the possession of a Brāhman, Dhodhu by name, in the village of Gaṁṇjī of the Sāho *parganā*. It measures 7" high by 12" wide excluding the handle on its left. In its top left corner it has a seal. The legend on it is rather indistinct and seems to contain a slightly different reading from that usually found on the other seals of Balabhadra. Near the top right corner of the plate, a piece about 2" × 1" is broken off. The gap thus caused has resulted in the loss of some letters in the last two lines of the inscription which consists of 14 lines, lines 13-14 running inversely in the top margin and the last line being a short one.

The language of the record is partly Sanskrit and partly Chambyālī. The composition in both the parts is extremely faulty, though the purport of the deed is fairly clear. It is dated in the Śāstra year 11. The corresponding Vikrama year is stated to be 1699 but that is perhaps a mistake for 1692, for we know that by V. S. 1699 Balabhadra was already succeeded by his grandson Pṛithvīsiṁha, the earliest of whose known charters is dated in V. S. 1698 (No. 70). The other details of the date are mentioned further on in the record in connection with the grant registered, namely the occasion of the solar eclipse on the new-moon (*amāvāsyā*) day in the month of Bhādrapada. The specific reference to the solar eclipse should ordinarily be a determining factor for the verification of the date, but in this particular instance it seems to have made the matter more complicated. A reference to Dewan Bahadur L. D. Swamikannu Pillai's *Indian Ephemeris* will show that there was no solar eclipse at all in V. S. 1692, nor in V. S. 1699. However, there was one in V. S. 1700, and that on the same *tithi* as has been stated in the record, namely on the new-moon day in the month of Bhādrapada, corresponding to Sunday, 3rd September A. D. 1643. This appears to be the intended date. To accept this, however, we have to assume firstly that the mention of the Śāstra year in the record as being 11 is a mistake for 18, secondly that the reading of the Vikrama year there as 1699 is correct, and thirdly that this V. S 1699 refers to the expired year which would mean that the current Vikrama year was 1700 when there was a solar eclipse on the stated day. Still, the difficulty already hinted at remains unsolved : the Vikrama year 1699 or 1700 falls in the reign of Pṛithvīsiṁha, while the document refers itself to that of his grandfather and predecessor, Balabhadra, so that we have to choose one of the two alternatives, either to treat the record as a forgery, though the date in that case is verifiable, or to accept it as a genuine grant of Balabhadra with an irregular date.

The charter purports to record that king Balabhadra donated two villages named Mata and Guḍajī to a Brāhman called Ghughuru or Ghuṁghuru of the Bhāradvāja *gotra* on the occasion of the solar eclipse. The donee is stated to be a resident of Guḍajī. This village is to be identified with Gaṁṇjī, the provenance of the plate, while Mata is probably the same as Maṭyārā. Both of them are in the Sāho *parganā*, the *maṇḍala* of Sāhu or Sāho of the inscription.

The charter is stated to have been written by *Paṇḍit* Lakshmīkānta.

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[1] No. 40 of *APRAS, NC*, 1903-04, p. 10.

Text

Seal { श्रीबल- [लक्ष्मीना-] [यवर्म्म]

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीम(द्वि)क्रमार्कसंवत्से(त्स)[रे*] १६९९ (१६९२?) श्रीसास्त्रसंवत्सरे ११ श्री-(1.2-3) रामराम etc. (1.4) ……… श्रीमद्बलभद्रवर्म- (1.5) देवेन(ना)त्र कृष्णप्रीतय साह्‌व (ह्‌वा)-ख्यमंडले मत नम ग्रम सीमप्रमण गुडजी नाम ग्रम रहु- (1.6) सूर्यपर्व शमागम भारद्वजगोत्रय घुघुरुगुडज्यासर्मण ब्रह्मणाय शंप्रदत्त तदनेन (1.7) ससंतननाचंद्रसूर्यब्रह्माडस्थितिपर्यंतमुपभुजनीय यः कश्चिर्मम वंशय वान्य वापहर्त (1.8) स्या स दंडो वध्य नरकपाती स्यात् ॥ अथ भखा ॥ पूर्वा दिशा शुकराह् घोडी ॥ अगनी दिसा (1.9) घोडी टग अह् । पूखरी गलु ॥ त्रजलुगे तला हेठे । शहो मंडल महरुद्र चंद्रशेष(ख) शखि (1.10) घुघुरु ब्रह्मण जोग हस्तोदका दिता शाशणे द श्रीदीवण दं ज श्रीराए बलिभद्रे रे बं-(1.11) शे दा होए तीश पालणा जे घुंघुरु रे बंशे द होए तिश पुत्रे पोत्रे कि एह् शशणा रा धर्म प-(1.12) लणा [तत्र] दानपालणायोर्मध्य दनच्छ्रेयोनुपालन दनत्स्वर्गमवाप्नति पालनाद[च्यु*]- (1.13) तं पद[1] ॥ भद्रपद मा[से कृष्णप*]क्षस्य सिंहरासिस्थितभास्करतियौ मवास्यां लिखितमिदं पण्डित (1.14) लक्ष्मीकते [न…]

Translation

Seal : [reading uncertain.]

(L. 1) Om. Hail! Obeisance to the illustrious Gaṇeśa! In the year 1692 of the illustrious Vikramārka, in the glorious Śāstra year 11, the illustrious *P. M.* Balabhadravarmadeva has, here, out of devotion to Lord Kṛishṇa, given (*two*) villages named Mata and Guḍajī with their fixed boundaries in the *maṇḍala* called Sāhu to the Brāhman Ghughuruśarman of the Bhāradvāja *gotra*, a resident of Guḍajī, on the occasion of the solar eclipse. The (*land*) is to be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or any body else would encroach (*hereupon*) deserves to be punished and put to death and may descend into hell!

(L. 8) Now (*the details in*) the *bhāshā*: On the east the Śukarāha boulder (*marks the limit*); (*and*) on the south-east there is the Ṭaga rock (*and*) the Pūkharī pass, below the Trajālugā tank.

(L. 9) Mahārudra Chandraśekhara of the Śaho *maṇḍala* is the witness: the illustrious king has given a *hastodaka* grant to the Brāhman Ghughuru. The descendants of the illustrious king Balibhadra are to preserve this pious gift (*consisting*) of a *śāsana* for Ghuṁghuru's sons and grandsons.

(L. 12) (Here follows one customary verse.)

(L. 13) (*The grant was made*) in the month of Bhādrapada, in the dark fortnight on the new moon day when the sun was in the *Siṁha rāśi*.

(L. 14) This has been written by *Paṇḍit* Lakshmīkānta

[1] See below, p. 177.

NO. 62. PADUNA-KHALERA GRANT OF BALABHADRA, V. S. 1693

This plate[1] is said to have been owned by one Kukhvāṇ Bisheshar at Chamba It measures 8¾" high by 8¼" wide excluding the handle on its left. The plate is slightly damaged : a part of its handle is chipped off, the top left corner and the bottom right corner are also broken off to the extent of about 1½" by 1⅓" and 1" by 1½" respectively. As a result of the damage the seal has almost completely disappeared, while some letters in the end of line 13-15 are missing. The inscription consists of 21 lines, of which lines 16-17 appear in the left margin and lines 18–21 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter refers itself to Balabhadra's reign and is dated in the Śāstra year 12, V. S. 1693. No further details of the date have been mentioned. The given year corresponds to A. D 1636. It records that Queen Mathurādevī and Prince Sudarśana, respectively the consort and son of Balabhadra, gave away two villages, called Paḍūṇa and Khalerā, in the Śāho *maṇḍala* to a Brāhman, named Sundaraśarman, of the Bhāradvāja *gotra* with the consent of the king.

The Śāho *maṇḍala* refers to the Śāho *parganā* which includes the two donated villages. Khalerā is now called Khanlerā, while Paḍūṇa is known under the very same name.

The charter was written by *Paṇḍit* Ravidatta.

TEXT

Seal : [broken]

ॐ स्वस्ति श्रीगणेशाय नमः ।। श्रीमन्नृपतिविक्रमादित्यस्य संवत्स- (ll.2-4) रे १६९३ श्रीशास्त्रसंवत्स १२ श्रीरामराम etc.(l. 5) .... श्रीमद्‌बलभद्रवर्मदेवराज्ञी श्रीमथुरादे- (l.6) व्या : अथ च श्रीमद्राजपुत्रेण सुदर्शणेनात्र श्रीकृष्णप्रीतये (l. 7) शाहोमंडलमध्यतः पड़ूणाख्य ग्रामं अथ च खलेराख्य । एतद्ग्रा- (l. 8) मद्वयं सीमाप्रमाणं भारद्वाजगोत्राय सुन्दरशर्मणे ब्राम्ह(ह्म)णा-(l. 9) यं(य) संप्रदत्तं तदनेन ससंतानेनाचंद्रसूर्यब्रह्मां(ह्मां)डस्थितिपर्या(र्यं)- (l. 10) तमुपभुंजनीयं यष्कश्चिन्मम वंशजो वान्यो वापहर्ता स्यात्स दंड्यो (l. 11) वध्यो नरकपाती स्यात् ।। अथ सीमा । पूर्वदिशा गोहर हेठे गुलु- (l. 12)लु घराटे समेत् । मदनु अखोड हेठे खलेरे र। सीमा । दक्षणा (l. 13) दिशा खथडी घोडो हेठे सतलाइ नौण पिचो खलेरे री सी[मा] (l. 14) । पश्चिमं दिशा प्रेडी पिचो पड़ूणे दी सीमा ।। उत्तर दि- [शा] (l.15) हाडका खिलेरी घोडी पिचो घराट ख्वरो शीमा । लि (l. 16) [कुह्ल] पड़ूण की पिचे भी आउंदी थी से अगे भी अणणी (l. 17) एह सभ सीमाप्रमाण श्रीराजपुत्रे सुदर्शणे (l. 18) सुंदर जोग शाशणकरी संकल्पपूर्वक दिता श्री- (l. 19) दिवाण बल पट साथा कराइ दिता एह धर्म सुंदरे रे पुत्र पोत्रे (l. 20) की पालणा । पालनात्परमो etc...[2] (l. 21)···लिखितमिदं पंडित रवि .....

TRANSLATION

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1693 of the illustrious king Vikramāditya, the glorious Śāstra year 12, the illustrious Mathurādevī, queen of the illustrious *P. M.* Balabhadravarmadeva, and also the illustrious prince

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[1] No. 42 of *APRAS. NC*, 1903-04, p. 10.

[2] See below, p. 177.

Sudarśana have, here, out of devotion to Lord Kṛishṇa, donated two villages, called Paḍūṇa and Khalerā, with the fixed boundaries, in the Śāho *maṇḍala*, to the Brāhman Sundaraśarman of the Bhāradvāja *gotra*.

(L. 9) That is to be enjoyed, etc. (as usual).

(L. 11) Now the boundaries : On the east is the boundary of Khalerā, which includes the Gululu watermill at the foot of the path (*and runs*) below the walnut tree (*called*) Madanu ; on the south is the boundary of Khalerā (*running*) below the Khathaḍī rock (*and*) behind the Satalāi fountain ; on the west is the boundary of Paḍūṇa behind the declivity; on the north the boundary (*runs*) behind the rock in the fallow land (*called*) Hāḍaka (*and*) inwards from the watermill........

(L. 16) The watercourse which formerly used to flow towards Paḍūṇa may be brought (*there*) also in future.

(L. 17) All this (*land*) with its fixed boundaries the illustrious prince Sudarśana has given to Sundara as a *hastodaka* grant by means of a charter on behalf of the illustrious king. This pious gift is to be preserved for Sundara's sons and grandsons.

(L. 20) (Here follows one customary verse.)

(L. 21) This has been written by *Paṇḍit* Ravi [*datta*].

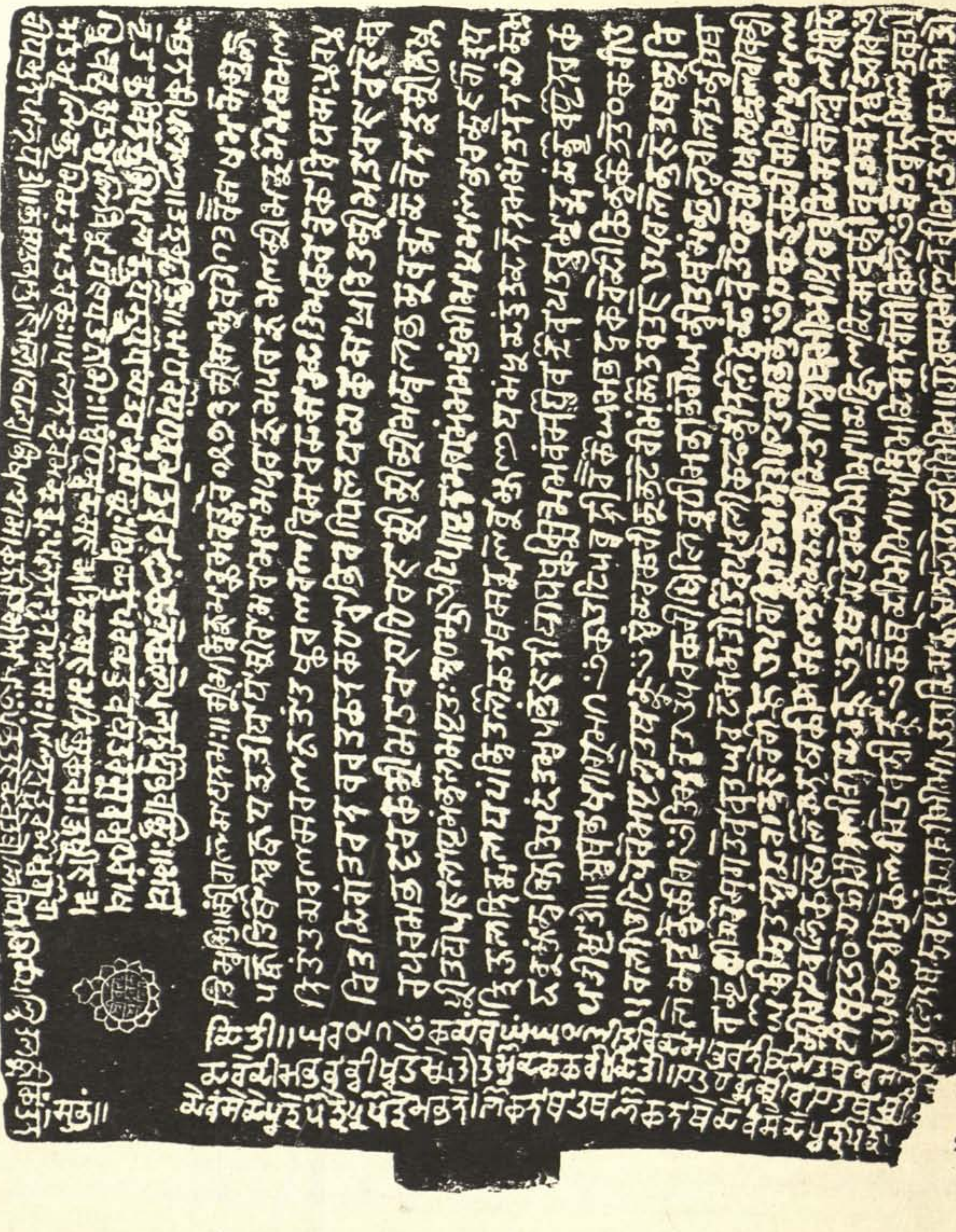
NO. 63. CHAMBA PLATE OF BALABHADRA ; V. S. 1693.

(*Plate XXVI*)

This plate of unusually big size is stated to have been in the possession of the former *Rājaguru*, *Paṇḍit* Mohan Lāl, at Chamba. It measures 12¾" high by 15" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 25 lines, of which lines 18-20 occur in the left margin and lines 21–25 run inversely in the top margin, the continuation of the last line, comprising two letters and two *daṇḍas*, appearing again in the left margin.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 12, V. S. 1693, on the 3rd (*Akshayatṛitīyā*) day of the bright fortnight of Vaiśākha, which may be equated with Wednesday, 27th April, A. D. 1636. It registers the king's grant of a village to a Brāhman, *Paṇḍit* Lokanāthaśarman by name, of the Bhāradvāja *gotra*. The granted village is called Adhastha Uṭipa (in the *bhāshā* Buhnī Uṭipa), that is to say the Lower Uṭipa which is stated to be in the Paṁjalā *maṇḍala* (Panjlā *parganā*). The Upper Uṭipa (Uparalī Uṭipa) is mentioned among the boundaries which are specified in elaborate details. The list of villages, however, shows only one village of that name in the said *parganā*. Some of the other villages mentioned among the boundaries can also be identified. Thus Drabhеṭā, Bhujā, Drabilā, Manyāḍā, and Nanvāha are respectively the same as Drabheṭ, Bhujjā, Drablā, Munyāḍā and Nuṇāh. The donee was also given a house-site at Chamba.

CHAMBA PLATE OF BALABHADRA; V. S. 1693.



SCALE: THREE-FIFTHS

B. CH. CHHABRA.

Rte. No. 3977 E'36—500'53.

SURVEY OF INDIA, CALCUTTA

The charter was written by *Pandit* Lakshmīkānta.

TEXT

Seal { श्रीबल– भद्रवर्म आग्या }

ॐ स्वस्ति ॥ श्रीगणेशाय नम: ॥ श्रीमद्विक्रमार्कसंवत्सरे १६९३ श्रीशास्त्र [सं*]वत् १२ वैशाखमासे शुक्ल- (ll.2-4) पक्षे तिथौ अक्षयतृतीयायां श्रीरामराम etc. (l.5)............ श्रीमद्बलभद्रवर्मा-देवेनात्रश्रीकृष्ण- (l.6) प्रीतये पजलाख्य मंडलमध्यत: अवस्थ उटिपल्यनामग्रामं समस्तं सीमाप्रमाणं भारद्वाज-गोत्राय (l.7) त्रिकुलनिर्मलाय पंडितलोकनाथशर्मणे ब्राम्ह(ह्म)णाय संप्रदत्तं तदनेन ससंतानेनाचंद्रसू- (l.8) र्यं ब्रम्हां(ह्मां) डस्थितिपर्यंतमुपभुंजनीयं । यष्कश्चिन्मम वंशयो वान्यो वापहर्ता स्यात्स दंड्यो वध्यो नरक- (l.9) पाती स्यात् ॥ अथ भाषा ॥ ग्राम १ इक उटिप बुह्ली रैंकोघ सभ टुकरे दी छिडकोत हेठकरी उ- (l.10) परली उटिपे रे सध्याले तथा कूइ अंदर करी द्रभेटे री मंझोत बत जे उपरले भुजे तथा द्रबि- (l.11) ले मन्याडे की गइ तिस बत उपर करी खिलि बुधी सभ । भंगे घाडी तथा मंढ्यालु री लाह्डी तथा (l.12) वाढ्याली चोरो शगते वाबत घरटे समेत् । होर पारली कफाडी ः.लो दुढांबे हेठ करी । खलदूणे री बडी (l.13) घोडी दुब्रत अंदर। भुजेरे गोह्ल उपरे [दि] गाते समे् । एह सभ भुइ एकत्र करी सीमाप्रमाण (l.14) श्रीराए बलिकर्णे । लोकनाथ की शाशण हस्तोदक करी दिता ॥ अथ सीमा ॥ पूरबदिशा शरवाणी रीढे- (l.15) टी बत हेठे चछी री नाली अंदर कुइ तथा गोहरे दी सीमा ॥ दक्षिण दिशा बडी बता तथा नन्वाहेरी बइ (l.16) उपर करीशुकेणे री रेहा बडी कुइ कैथे दी सीमा ॥ पश्चिम दिश नागेरी कि[ले]-इरेह बुह्ल चिणोत बत प्रो- (l.17) रे अटाळे तथा दुबटे अंदर करी सीमा । उतर दिशा भुजेरे नाले रे ना ली री सीमा ॥ गोरचर मण्योने री । माहणुए समेत् (l. 18) दिती ॥ घरंठा १ इक चंबे घंघ ठाणी हरिदास । भवानीदास तथा मुशण [सु]-(l.19) दरे दी सभ वाडी खुहे स्मेत् हस्तोदक करी दिती । एह धर्म श्रीराए तथा श्री[राए] (l.20) दे बंशे दे पुत्रे पोत्रे प्रपोत्रे सभने । लोकनाथा तथा लोकनाथे दे वंशे दे पुत्र पोत्रे प्र[पोत्रे] (ll.21-24) सभना की पालणा ॥ तत्र स्मृतिः ॥ साधारोयं etc. [1](l.25).... भं । चतरु । भु । जैमले । फटलु । भिषणु । मे । कह्लीए सीमा पाह पंडत जैदेव तेथे । लिखितमिदं पण्डित लक्ष्मी-कांतेन शुभं ॥

TRANSLATION

Seal : The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1693 of the illustrious Vikramārka, in the glorious Śāstra year 12, in the month of Vaiśākha, in the bright fortnight, on the *Akshayatritīyā* day, the illustrious *P. M.* Balabhadra varma deva has, here, out of devotion to Lord Kṛishṇa, donated the whole of the village known as Lower Uṭipa with its fixed boundaries, in the *maṇḍala* called Pajalā, to the Brāhman *Paṇḍit* Lokanāthaśarman of the Bhāradvāja *gotra*, of pure descent.

(L. 7) That is to be enjoyed, etc. (as usual).

(L. 9) Now (*the details in*) the *bhāshā* : One 1 village (*called*) Lower Uṭipa—the whole of Raikogha, below the footpath of Ṭukarā, inwards from the boundary-mark of the Upper Uṭipa and from the mulberry tree, above the middle path of Drabheṭā leading to the Upper Bhujā as well as to Drabilā (*and*) Manyāḍā, inclu-

[1] See below, p. 178.

ding all the land cultivated and uncultivated, (*one*) *bhaṅga* (?) of *ghāḍī* land, one *lāhaḍī*, belonging to Maṁḍhyālu, (*the fields called*) Bāḍhyālī and Choro belonging to Sagatā and the watermill. Moreover, (*the donated area*) includes the farther Kaphāḍī below the confluence of two brooks, the large rock of Khaladūṇā within the junction of two paths, (*and the field named*) Digātā over the path leading to Bhujā. Having combined all this land with its fixed boundaries, the illustrious king Balikarṇa has given it to Lokanātha as a *hastodaka* rent-free grant.

(L. 14) Now the boundaries : On the east the boundary is (*formed by*) the footpath as well as by the mulberry tree below the broken path of Śeḷvāṇī (*and*) inwards from the brooklet of Chachhī ; on the south the boundary is (*marked by*) the ridge of Śukeṇā, the large mulberry tree (*and*) the *kaith* tree above the main path as well as the ridge of Nanvāha ; on the west the boundary (*lies*) below the Nāga's ridge with *klaiṁ* trees, above the paved path (*and*) inwards from the terrace as well as the junction of two paths ; on the north the limit is (*marked by*) the branch of the brook of Bhujā. (*The land thus defined*) including the pasture of Maṇyonā (*and*) the inhabitants has been given. (*Besides,*) one 1 house-site at Chaṁbā, belonging to Ghaṁghaṭhāṇī Haridāsa, Bhavānīdāsa, Mushaṇa and Sundara, has all been given as a *hastodaka* (*grant*) together with its garden and well.

(L. 19) This pious gift is to be preserved by all, the illustrious king as well as the sons, grandsons and great-grandsons of the illustrious king, for all, Lokanātha as well as the sons, grandsons and great-grandsons of Lokanātha.

(L. 21) There is (*the injunction by*) the *Smṛiti* : (here follow four customary verses).

(L. 25) The boundaries have been fixed by Bhaṁ. Chataru, Bhu. Jaimala, Phaṭalu, Bhishaṇu (*and*) Me. Kahnīyā.

This has been written by *Paṇḍit* Lakshmīkānta, while *Paṇḍit* Jaideva was there. Prosperity !

NO. 64. SIMDA GRANT OF BALABHADRA ; V. S. 1693

This plate[1] is stated to have been in the possession of one *Paṇḍit* Gaurīdatta. It measures 9½" high by 10¼" wide excluding the handle on its left. In its top left corner there is the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 23 lines, of which lines 19-20 occur in the left margin and lines 21–22 inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter refers itself to the reign of Balabhadra and is dated in the Śāstra year 12, V. S. 1693, on the

[1] No. 43 of *APRAS, NC*, 1903-04, p. 10.

full-moon day of Kārttika, which may be held to correspond to Wednesday, 2nd November, A. D. 1636. It records that Balabhadra's son, prince Mānasiṁha, donated the village of Śiṁḍa in the Jaśaura or Yaśaura *maṇḍala* to Dharaṇīdharaśarman, son of *Paṇḍit* Ramāpati, of the Bhāradvāja *gotra*, with the consent of the king. The donee's father is identical with Balabhadra's *Rājaguru*, Surānanda's son, Ramāpati, who figures as writer in most of Balabhadra's earlier charters. As has been observed above, Lakshmīkānta was also a son of the same Ramāpati.[1] Thus Lakshmīkānta and Dharaṇīdhara were brothers.

The donated village is to be identified with Siṇḍa in the Jasaur *pargaṇā*, the Jaśaura or Yaśaura *maṇḍala* of the record. Dr. Vogel seems to have visited Siṇḍa, as he has left us an account of its exact location, which is as follows : "Siṇḍa, 2 miles south-west (above) Kalhel, the second stage of the Chambā-Pāṅgī road and present headquarters of the Jasaur *pargaṇā*. The village consists of only one house in which three families live." Dr. Vogel has also recorded the information that the field called Suralī, stated to be on the western boundary of the donated village, " is now included in the *śāsana*." The village of Drabilā mentioned in the record is the same as Drablā, only ½ mile west of Siṇḍa. In Chamba, there are several villages of the name of Drabilā. The one in question is in the Jasaur *pargaṇā*.

The charter was written by the donee's brother, *Paṇḍit* Lakshmīkānta.

TEXT

Seal { श्रीबल- / भद्रवर्म / आग्या

ॐ स्वस्ति श्रीगणेशाय नमः ।। श्रीविक्रमार्कसंवत्सरे १६९३ शास्त्रसंवत् १२ कर्ति- (ll.2-3) कमासे शुक्लपक्षे तिथौ पौर्णिमायां श्रीरामराम etc. (l.4) ....श्रीमद्ब- (l.5)लभद्रवर्मात्मजपरमधार्मिकमहोदार-चरित्रश्रीमहाराजपुत्रमांनसिंहवर्म- (l.6) णात्र श्रीकृष्णप्रीत्यें जंशौराख्यमंडलमध्यतः शिंडाख्यग्रामं सीमा-प्रमाणं भार- (l.7) द्वाजगोत्राय त्रिकुलनिर्मलाय पंडितश्रीरमापत्यात्मजाय धरणीधरशर्मणे ब्रा- (l.8) ह्मणाय श्रीमहाराजबलिकर्णाज(ज्ञ)या संकल्प ताम्रपट्टसमुद्रा (द्रां)कितपूर्वक संप्रदत्तं (l.9) तदनेन संसतानेनाचंद्रसूर्यब्रह्मांडस्थितिपर्यंतमुपंभुजनीयं यः कश्चिन्मम (l.10) वंशयो वान्यो वापहर्त्ता स्यात्स दंड्यो वद्धय नरकपाती स्यात् ।। अथ भाषा ।। ग्राम १ इक (l.11) शिंड यशौर मंझा दिता तिथि दि सीमा । पूर्व दिशा लालोड कूड टिकरु घोडी लेइ (l.12) हुजोट नालि ताइ सीमा । दक्षिण दिशा घोडा ए बिडंगे रि सीमा । पश्चिम दिशा (l.13) सुरली बग ताइ सीमा । उत्तर दिशा झुडगली बत ताइ सीमा शल्याणे द्रबि- (l.14) ले स्मेत एह ग्राम सीमाए समेत श्रीराजपुत्रे मानसिंघे अपु तथा श्रीदिवाणे (l.15) बाल संकल्प तथा ताम्रपट्ट साथ कराइ दिय्वाया एह धर्म श्रीराए तथा राए (l.16) दे पुत्रे पोत्रे पंडत धरणीधरा तथा धरणीधरे दे पुत्र पौत्रे की पालणा ।। त- (ll.17-22) त्र स्मृतिः ।। शामान्योयं etc. (l.23) ... .लिखितमिदं पंडितलक्ष्मीकांतेन ।।

TRANSLATION

Seal : The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail ! Obeisance to the holy Gaṇeśa ! In the year 1693 of the illustrious Vikramārka, the Śāstra year 12, in the month of Kārttika in the bright

[1] See below, p. 178.

fortnight, on the full-moon day, the illustrious prince Mānasiṁhavarman, son of the illustrious *P. M.* Balabhadravarman, has, here, out of devotion to Lord Kṛishṇa, donated the village named Śiṁḍa in the *maṇḍala* called Jaśaura to the Brāhman Dharaṇīdharaśarman, son of the illustrious *Paṇḍit* Ramāpati, of the Bhāradvāja *gotra*, of pure descent, with the sanction of the illustrious king Balikarṇa, with libation of water, by means of a copper charter registered under the (*royal*) seal.

(L. 9) That is to be enjoyed, etc. (as usual).

(L. 10) Now (*the details in*) the *bhāshā* : One 1 village (*called*) Śiṁḍa in Yaśaura has been granted. The boundaries thereof are : On the east the boundary (*extends*) from the Lāloḍa cave (*and*) the Ṭikaru rock up to the Hujoṭa brooklet ; on the south the boundary is (*marked by*) the stone parapet ; on the west the boundary (*extends*) up to the Suralī field ; on the north the boundary (*extends*) as far as the Jhuḍagalī path. Including[1] Śalyāṇa (*and*) Drabilā. The village thus bounded has been donated with libation of water by the illustrious prince Mānasiṁha himself as well as on behalf of the illustrious king by means of a copper charter. This pious gift is to be preserved by the illustrious king as well as by the sons and grandsons of the king for *Paṇḍit* Dharaṇīdhara as well as for the sons and grandsons of Dharaṇīdhara.

(L. 16) There is (*the injunction by*) the *Smṛiti* : (here follow four customary verses.)

(L. 23) This has been written by *Paṇḍit* Lakshmīkānta.

NO. 65. LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA : V. S. 1693

This plate[2] belongs to the temple of Lakshmī-Nārāyaṇa at Chamba and is kept now in the Bhuri Singh Museum there, bearing the catalogue number B, 28. It measures 8¾" high by 9½" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 21 lines, of which lines 15-17 occur in the left margin and lines 18-21 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The inscription refers itself to the reign of Balabhadra and is dated in the Śāstra year 12, the V. S. 1693, on the 11th day of the dark fortnight of Chaitra, which may be taken to correspond to Sunday, 12th March, A. D. 1637. The charter records that the prince Mānasiṁha, son of Balabhadra, donated the village of Gaḍoḍa in the Yaśaura

[1] The word *sangta* here is perhaps to be taken in the sense of 'opposite' or 'in front of', rather than in that of 'including.'

[2] No. 44 of *APRAS, NC*, 1903-04, p. 10. The locality is called there *Galaku* which is a mistake for *Gadoda*

maṇḍala to a Brāhman called Gokalaśarman of the Kauṇḍinya *gotra*. According to the details in the *bhāshā* the donee owned a shop which was taken from him and in lieu of that he was given another shop.

The Yaśaura *maṇḍala* refers to the Jasaur *parganā* and the village Gaḍoḍa is perhaps identical with Gaḍesar there. The boundary village Bhalālā is the same as Bhalelā in the very same Jasaur *parganā*.

The grant was written by *Paṇḍit* Ravidatta.

Text

Seal { श्रीबल-
भद्रवर्म-
आग्या }

ॐ स्वस्ति श्रीगणेशाय नमा: ॥ श्रीमन्नृपतिविक्रमादित्यस्य सं- (l.2) वत्सरे १६९३ शास्त्र संवत्सरे १२ चैत्रेमासि कृष्णेपक्षे ति- (ll.3-5) थौ एकादश्यां श्रीरामराम etc. (l.6) ....श्रीमद्बलवर्मात्मज परमोद्दारचरि- (l.7) तशकलगुणगरि[ष्ठ]श्रीमद्राजप(पु)त्र मानसिहवर्मणात्र श्रीकृ- (l.8) ष्ण-प्रीतये यशोराख्यमंडलत: गडोडनाम ग्रामं सीमाप्रमाणं कौ- (l.9) डिन्य गोत्राय गोकलशर्मणे ब्राम्ह(ह्म)-णाय संप्रदत्तं तदनेन संसतानेना- (l.10) चंद्रसूर्यब्रम्हां(ह्मां)डस्थितिपर्यंतमुपभुजनीयं यष्काश्चिन्मम वंशयो वा- (l.11) न्यो वापहर्ता स्यात्स दड्यो वध्यो नरकपाती स्यात् ॥ अथ सीमा पूरब दिशा (l.12) मैका तांइ सीमा । दषण दिशा टिपरि घोडी हेठे सीमा । पश्चिम दिशा घारटट (l.13) वत बुह्ले । डिभरा पाणी बुह्ले । गोरोत बता बुह्ले । माम्हरे हेठे सीमा । उतर दिश छोड- (l.14) कोरे नाला ताइ सोमा । भलाले री खडा ख्वरे सीमा । गडोड नाम ग्राम इनी सीमऐ स- (l.15) मेत् मानसिहे गोकलजोग शाशण करी दिता । मान[सि]हे (l.16) श्रीदिवाणे बाल ताम्रपट्ट साथा कराइ दिता ॥ परमेमं- (l.17) धी रा हट गोकल बाल छडाया तिथी दा बदला श्रीदिवाणे (l.18) छयीले रा हट गोकल जोग दिता । एह श्रीदिवाण तथा मानसिह अपण (l.19) धर्म गोकल तथा गोकले रे पुत्र पोत्रे जोग पालणा । तत्र स्मति: । धा- (l.20) लनात्परमो धर्मः etc.[1] (l.21) ...... लिखितमिदं पंडितरविदत्तेन ॥ शुभमस्तु ॥

Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1693 of the illustrious king Vikramāditya, in the Śāstra year 12, in the month of Chaitra, on the 11th day of the dark fortnight, the illustrious prince Mānasiṁhavarman, son of the illustrious *P. M.* Balabhadravarman, has, here, out of devotion to Lord Kṛishṇa, donated the village named Gaḍoḍa with its fixed boundaries, in the *maṇḍala* called Yaśaura, to the Brāhman Gokalaśarman of the Kauṇḍinya *gotra*.

(L. 9) That is to be enjoyed, etc. (as usual).

(L. 11) Now the boundaries: On the east the boundary extends as far as Maikā; on the south the boundary runs below the Ṭipari rock; on the west the boundary runs below the path interrupted by the landslide, below the Dibharā

[1] See below, p. 177.

spring at the foot of the cattle-track (*and*) under the *māmharā* (*creeper*); on the north the boundary extends as far as the Chhoḍakorā brook, inwards from the stream of Bhalālā. The village named Gaḍoḍa thus bounded has been given as a rent-free grant by Mānasiṁha to Gokala.

(L. 15) Mānasiṁha has got the copper charter issued on behalf of the illustrious king.

(L. 16) The shop of Maiṇī Paramā has been taken away from Gokala. In its stead the illustrious king has given Chhayīla's shop to Gokala.

(L. 18) This, their own pious gift, should be preserved by the illustrious king and Mānasiṁha for Gokala and Gokala's sons and grandsons.

(L. 19) There is (*the injunction by*) the *Smṛiti*: (here follows one verse).

(L. 21) This has been written by *Paṇḍit* Ravidatta.

May there be prosperity!

NO. 66. CHAMBA PLATE OF BALABHADRA; V. S. 1694

This plate[1] was also in the possession of the former *Rājaguru*, *Paṇḍit* Mohan Lāl, at Chamba. It measures about 8″ high by 10½″ wide excluding the handle on the left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 23 lines, of which lines 19-21 appear in the left margin and lines 22-23 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 13, V. S. 1694, on the 12th day of the bright fortnight of Māgha, which may be taken to be equivalent to Wednesday, 17th January, A. D. 1638. It registers the king's gift of a village called Maṭhura, Maṭhuru or Maḍhuru, in the Śāho *maṇḍala*, to the Brāhman *Paṇḍit* Padmanābhaśarman of the Bhāradvāja *gotra*. As detailed in the *bhāshā* portion, the donee had formerly been given several fields and homesteads at various other places. These former charities have been incorporated in the present charter.

The Śāho *maṇḍala* refers to the Sāho *parganā*. The donated village is now known as Maḍhrūṁīṁ. Of the other places mentioned in the record, Daḍarā is still known by that very name, Paḍoṇa is possibly the same as Paḍūṇa which occurs in another inscription (No. 62) as well, Aghāru is now called Aghārūṁ—this is mentioned also in an earlier inscription (No. 23). Koṭalā is identical with the present Koṭlā, and Sahrāṇa is the same as Sarāhaṇ. These are all in the Sāho *parganā*. Digara is to be identified with Diggar in the Panjlā *parganā*. Ṭhakurālā is identical with Ṭhukrālā in the Siṁhutā *parganā* of the Bhaṭṭi *wazārat*. It occurs also in an earlier record (No. 20).

The charter was written by Lakshmīkānta.

[1] No. 46 of *APRAS, NC,* 1903-04, p. 10.

Text

Seal { श्रीबल- भद्रवर्म आग्या }

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमार्कसंवत् १६९४ श्रीशास्त्रसंवत् (ll.2-4) १३ माघमासे शुक्लपक्षे तिथौ द्वादश्यां श्रीरामराम etc. (l.5) ……… श्रीमद्बलभद्रवर्मदेवेनात्र श्रीकृष्ण-प्रीतये शाहोमंडलमध्यतो म- (l.6) ठुराख्यनामग्रामः सीमाप्रमाण भारद्वाजगोत्राय पण्डितपद्मनाभशर्मणे ब्रा- (l.7) ह्मणाय संप्रदत्तं(त्त)स्तदनेन ससंतानेनाचंद्रसूर्यब्रह्मांडस्थितिपर्यंतमुपभुंज- (l.8) नीयो यः कश्चिन्मम वंशयो वान्यो वापहर्ता स्यात्स दंड्यो वद्धयो नरकपाती स्यात् ॥ अथ (l.9) भाषा ॥ शहो मंझा ग्राम १ इक। मढुरु डाड रे स्मेत। इधे रि सीमा। पूर्व दिश(l.10)पडोणेरि प्रेडि हेठे। दक्षिण दिशा। धपड्याणि खडा य्वार। पश्चिम दिशा। (l.11) अघारुए रि प्रेडि उपरे नेउल भूमि स्मेत। उत्तर दिशा। कोटले रे गलु (l.12) अंदरे मठुरुए दे घराटे स्मेत ॥ अथ डाडरे दि सीमा। कोटेले रि दिशा प्रेडि (l.13) ओंरि। उत्तर दिशा किनोले रि खड य्वार। पूर्व दिशा धण खड अंदर हम्याड (l.14) स्मेत्स ह्राण मंझा भंग २ दुइ पिनाउर तथा उतेरा घरठाइ दुइ शग्वाडे दुई (l.15) स्मेत। डिगर मंझ भंग इक हगो र घरठाइ सग्वाडे स्मेत ॥ ठकुराले (l.16) मंझ। लाहडी इक लुडघ नडलु तथा अटु त्रे ओतडे स्मेत। एह लाहडी (l.17) बसंदा करण्वलि बाबत घरठाइ शग्वाडे स्मेत। हट इक कल्वाणे रा ॥ (l.18) अंब १ गरलब घरठाइ जुझेके दि शभ शीमा प्रमाण श्रीदिवाणे पटे पाइ दिति (l.19) एह संकल्प पिचो के श्रीराए पटे पाइ दिते अगे श्री-(l.20) राए दे वंशे दे पुत्रे पोत्रे एह धर्म पद्मनाभे दे पुत्रे पोत्रे की (ll.21-22) पालणा ॥ पालनात्परमो धर्मः etc.[1] (l.23) …. लिखितमिदं श्रीलक्ष्मीकांतेन ॥

Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1694 of the illustrious Vikramārka, the glorious Śāstra year 13, the month of Māgha, the bright fortnight, on the 12th day, the illustrious *P.M.* Balabhadravarmadeva has, here, out of devotion to Lord Kṛishṇa, granted a village called Maṭhura to the extent of its boundaries in the Sāho *maṇḍala* to the Brāhman *Paṇḍit* Padmanābha-śarman of the Bhāradvāja *gotra.*

(L. 7) That is to be enjoyed, etc., (as usual).

(L. 8) Now (*the details in*) the *bhāshā*: In Sāho, one 1 village (*called*) Maḍhuru together with Ḍāḍarā. The boundaries hereof are :—On the east below the declivity of Paḍoṇa; on the south inwards from the Dhapaḍyāṇi rivulet; on the west above the descent of Aghāru, including the *Neula* land; on the north within the pass of Koṭalā, including the watermill of Maṭhuru. Now the boundaries of Ḍāḍarā :—Inwards from the declivity in the direction of Koṭelā; on the north inwards from the stream of Kinolā; on the east within the Dhaṇa rivulet, including Hamyāḍa. In Sahrāṇa two 2 *bhaṅgas* (*of land*), including two homesteads together with two kitchen-gardens, belonging to Pināu and Uta; in Digara one *bhaṅga* (*of land*) including the homestead along with the kitchen-garden, belonging to Hago; in Ṭhakurālā one *lāhaḍī* including the Luḍagha brooklet, three *aṭus* of dry land, the homestead together with the kitchen-garden, belonging to Karaṇvali Basandā;

[1] See below, p. 177.

one shop belonging to Kalvāṇa, (*one*) 1 mango (*tree called*) Garalaba (*and*) the homestead belonging to the Jujhaika—all these to the extent of their boundaries have been granted by the illustrious king by means of a charter. These former donations, the illustrious king has incorporated in (*this*) charter. In future the sons and grandsons of the illustrious king are to preserve this pious gift for those of Padmanābha.

(L. 21) (Here follows one customary verse.)

(L. 23) This has been written by the illustrious Lakshmīkānta.

NO. 67. SEI PLATE OF BALABHADRA; V. S. 1695 (?)

(*Plate XXVII, A*)

This plate[1] is reported to have been owned by one Byājā at the village of Seī in the Gudyāḷ *pargaṇā*. It measures 10½" high by 14" wide excluding the pierced handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. Below the seal is engraved the word *sahī*, also in Nāgarī, the significance of which has been discussed above.[2] It is, however, unusual that both the seal and the word in question occur together in this plate, as usually one of the two is deemed enough to serve the purpose. The inscription covers 20 lines in all, of which lines 16-17 appear in the left margin and lines 18-20 run inversely in the top margin.

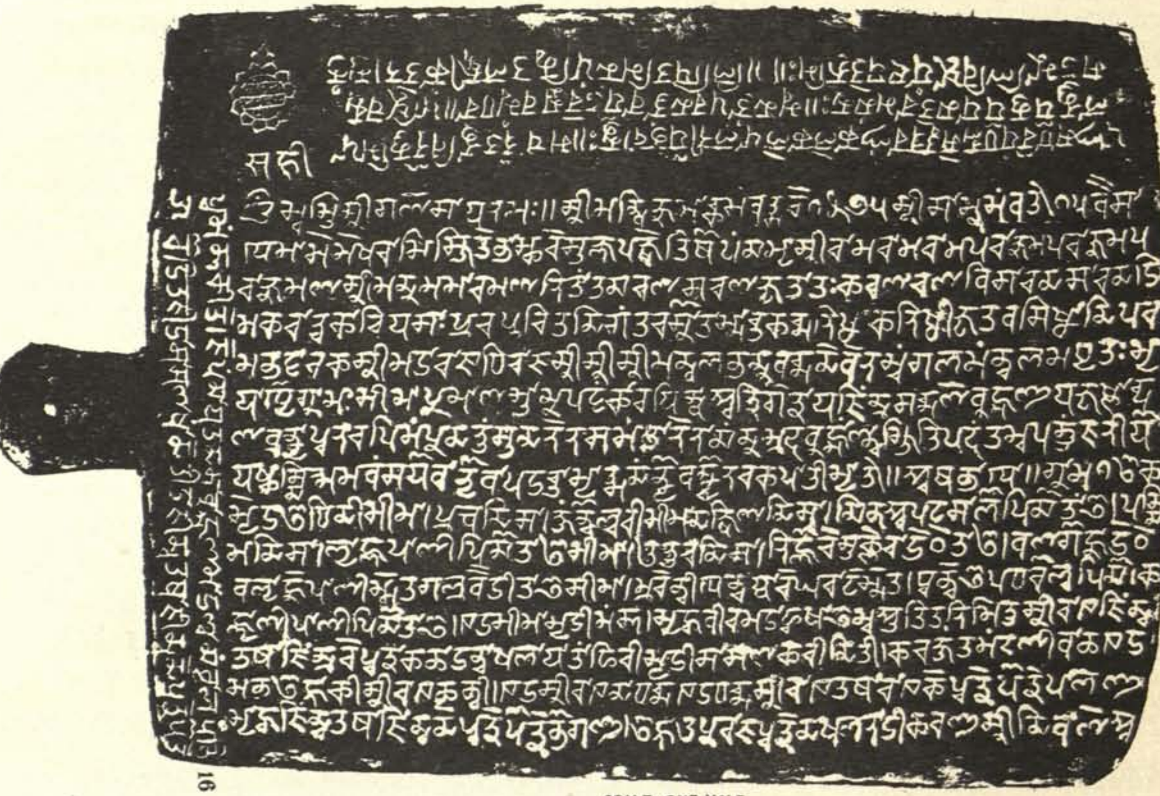
The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 15, V. S. 1695, on the 5th day of bright fortnight of Vaiśākha. The Vikrama year corresponding to the Śāstra year 15 should be 1696 and not 1695 as stated in the record. The mistake is probably due to an oversight on the part of the writer. The case is of a common occurrence: do we not all of us, through the force of habit, very often, in writing, inadvertently refer still to the 'old' year for weeks together after the 'new' one has set in? Thus, in the present instance the intended Vikrama year is conceivably 1696. The given date may therefore be equated with Sunday, 28th April, A. D. 1639.

The inscription records that the king granted a village in the Suṁgala *maṇḍala* to a Brāhman, Jiṁdūśarman by name, of the Atri *gotra*. From the details in the *bhāshā* portion, it is evident that the same village was formerly held by one Bīrama, evidently as a *śāsana*, that he died by eating opium and that after his death the king transferred the grant to Jiṁdū and his son. Some expressions in that part of the record are rather obscure, so that it is not clear whether Bīrama's death was a case of suicide or whether it was a mere accident. It also appears that the king was present at the spot at the time of Bīrama's death and that he performed a sort of *śrāddha* of the deceased by treating Jiṁdū and his son to a dinner, who seem to have received the village, the property of the deceased, as *dakshiṇā*. The name of the village is variously given as Syaya, Syeha, Syahī, Syahu or Syāhu. It is represented by the modern Seī, the provenance of the plate, in the Gudyāḷ *pargaṇā*. Suṁgala, which is mentioned as the name of the *maṇḍala* in the Inscription, is now a village in the same Gudyāḷ *pargaṇā*.

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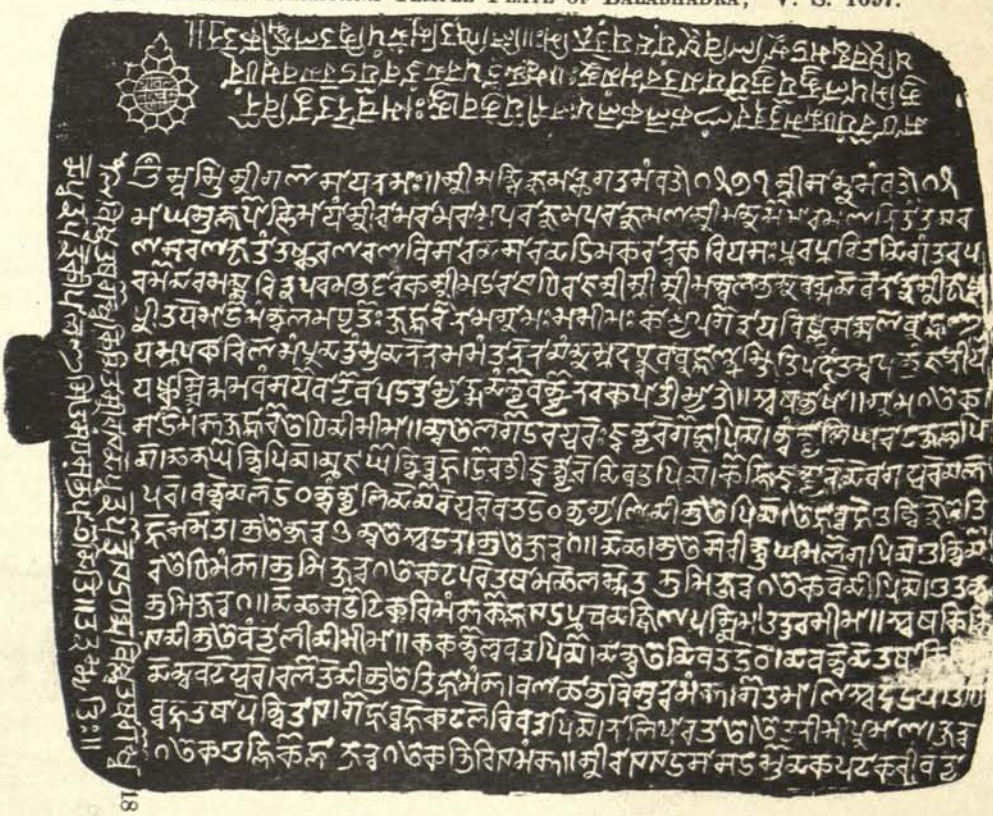
[1] No. 47 of *APRAS, NC*, 1903-04, p. 10.
[2] See above, p. 76, n. 2.

A.—SEI PLATE OF BALABHADRA; V. S. 1695 (?).



SCALE: ONE-HALF.

B.—LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA; V. S. 1697.



B. CH. CHHABRA. SCALE: ONE-HALF. SURVEY OF INDIA, CALCUTTA.
Reg. No. 8977 E'36-500'53.

The king showed a special favour to Jiṁdū by granting him a status equal to that enjoyed by the *Paṇḍits*, *Purohits* and others at the capital city of Chamba. The charter was written by *Paṇḍit* Lakshmīkānta.

TEXT

Seal { श्रीबल- भद्रवर्म- आग्या

सही

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमार्कसंवत्सरे १६९५ श्रीशास्त्रसंवत् १५ वैशा- (ll.2-4) खमासे मेषरासि(शि) थित(स्थि)ते भास्करे शुक्लपक्षे तियो(थौ) पंचम्या(म्यां) श्रीरामसम etc. (l.5) .... श्रीमद्बलभद्रवर्मदेवेन सुंगलमंडलमध्यतः स्य–(l.6) याख्यो ग्रामः सीमाप्रमाणस्ताम्रपट्टं कारयित्वा(त्वा) अत्रिगोत्राय जिंदूशर्मणे ब्र(ब्रा)ह्मणाय कृष्णार्प- (l.7) णबुद्धया पुनरपि संप्रदत्तं(त्त) स्तवनेन ससंतानेनाचंद्रसूर्यब्रह्मांडस्थितिपर्यंतमुपभूं(भुं)जनीयो (l.8) यस्कश्चिन्मम वंशयो वान्यो वापहर्ता स्यात्स दंड्यो वद्ध्यो नरकपाती स्यात् ॥ अथ भाखा ॥ ग्राम १ इक (l.9) स्येह् इथि दी सीमा । पूर्व दिशा । कुंडोलु री सीमा दक्षिण दिशा । चिरुअ पट शालो पिचो तांइ । पश्चि- (l.10) म दिशा ल्याह्ल पाणी पिचो ताइ सीमा । उत्तर दिशा । निह्लोरे शुक्लेरा हेठे ताइ । वण गो ह्ला हेठे (l.11) बल्याहें पाणी स्मेत गलू बैही ताइ सीमा । मूरेडी खडा ब्वारे घराटे स्मेत । धुडेइ पघरोलु पिचो । (l.12) हल्याणी पाणी पिचो ताइ । एह् सीमा स्यही मंझ । स्यहु बीरम हाफु खाइ मुआ तित निमित्त श्रीराए जिंदु (l.13) तथा जिंदूरे पुत्रा कछाहला खलाया तां फिरी स्यही शाशण करी दिती । कर कुंत मंडणी बाछ एह् (l.14) सभ इह्ला की श्रीराए छडी । एह् श्रीराए दा धर्म एह् धर्म श्री राए तथा राए के पुत्रे पोत्रे पालणा (l.15) स्याहु जिंदु तथा जिंदु दे पुत्रे पोत्रे भोगणा । इह्ला उप्र राजपुत्रे दखल नाही करणा श्रीदिवाणे अ- (l.16) पु मंझ कीते । जे पंडितार ब्राह्मण माहणु चंब्याल पंडि- (l.17) त पुरोहित जीहा शाशण खांदे तीहा जीदु तथा जीदु दे पुत्रे पोत्रे (ll.18-19) खाणा सावारोयं etc.[1] (l.20)......लिखितमिदं पंडितलक्ष्मीकांतेन । शुभं ।

TRANSLATION

Seal: The command of the illustrious Balabhadravarman. Approved.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1695 of the illustrious Vikramārka, the glorious Śāstra year 15, the month of Vaiśākha, the sun having entered the Mesha *rāśi*, in the bright fortnight, on the 5th day, the illustrious *P.M.* Balabhadravarmadeva has granted again a village, called Syaya, to the extent of its boundaries, in the Suṁgala *maṇḍala*, by way of a dedication to Kṛishṇa to the Brāhman Jiṁdūśarman of the Atri *gotra*, by means of a copper charter.

(L. 7) That is to be enjoyed, etc., (as usual).

(L. 8) Now (*the details in*) the *bhāshā* : One 1 village (*named*) Syeha. The boundaries hereof are :—On the east the boundary is (*marked by*) Kuṁḍolu; on the south (*it extends*) as far as the split rock behind Śālo; on the west the

[1] See below, p. 178.

boundary (*runs*) as far as the Lyāhla brooklet ; on the north the boundary (*extends*) as far as the base of Nihlorā of Ṣuklā, including the Balyāhrā fountain below the forest track, up to the ridge of the pass, including the watermill (*situated*) on the near side of the Mūreḍī stream, behind Dhuḍei (*and*) Padharolu, as far as the Kahlyāṇī fountain. All these boundaries are in Syahī. Bīrama of Syahu ate opium and died of that. On that occasion the illustrious king fed Jiṁdū and Jiṁdu's son on *kachhāhaḍā* and afterwards gave (*them*) Syahī as a rent-free grant. They have been exempted by the illustrious king from all levies and taxes in cash and kind. This is a pious gift by the illustrious king. This pious gift is to be preserved by the illustrious king as well as by the sons and grandsons of the king, (*while*) Jiṁdū and Jiṁdū's sons and grandsons are to enjoy it. Upon these (*donees*) the princes are not to cause any imposition ; the illustrious king has taken (*them*) into his own fold, (*so that*) Jīṁdū and Jiṁdū's sons and grandsons may enjoy (*this grant*) in the same manner as the Paṁchāyat Brāhmans, commoners, *Paṇḍits* and *Purohits* of Chamba town enjoy a rent-free grant.

(L. 18) (Here follow two customary verses.)

(L. 20) This has been written by *Paṇḍit* Lakshmīkānta.

Prosperity !

No. 68. LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRADEVA; V. S. 1697.

(*Plate XXVII, B*)

This plate[1] belongs to the temple of Lakshmī-Nārāyaṇa at Chamba proper and is now deposited in the Bhuri Singh Museum there, bearing the catalogue number B, 29. It measures about 10½" high by 13" wide excluding the short handle on its left. In its top left corner there is the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 22 lines in all, of which lines 18-19 appear in the left margin and lines 20-22 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Ṣāstra year 16, V. S. 1697, on the full-moon day of Māgha, which may be held to correspond to Saturday, 16th January, A. D. 1641. It registers the king's gift of a village called Kuhmāro in the Sāho *maṇḍala* to his cook, the Brāhman Vishṇuśarman of the Kāśyapa *gotra*. In the *bhāshā* portion, the name of the donee is coupled with that of another person, namely Gorkhu, who might be related to him as brother. This section of the record describes the donated area in great details all of which are not quite intelligible. Several villages are mentioned along the boundaries, most of which are identifiable. The donated village itself is said to be no longer existent now. Duila, Juḍyārā, Dharu, Taparā, Tikari and Dāḍui are all in the Sāho *pargaṇā* and are now known by their slightly modified names. Ohli, and Bhiriā are in the Bhaḍīhāṁ *pargaṇā*. They are mentioned also in some earlier charters (Nos. 21, and 23 Bhiriā, Nos. 11 and 12 Ohli).

[1] No. 48 of *APRAS, NC*, 1903-04, p. 10. The name of the locality given as Ktahmāro is a mistake for Kuhmāro.

It is not known as to how the charter later came into the possession of the temple.

The charter was written by *Paṇḍit* Lakshmīkānta.

TEXT

Seal { श्रीबल-
भद्रवर्म-
आग्या

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमार्कगतसंवत् १६९७ श्रीशास्त्रसंवत् १६ (ll.2-3) माघ-शुक्ल पौर्णिमायां श्रीरामराम etc. (1.4) ... श्रीमब्दलभद्रवर्मदेवेनात्र श्रीकृष्ण-(1.5) प्रीतये साहो मंडलमध्यतो:(तः) कुह्मारोनाम ग्रामः ससीमः काश्यपगोत्राय विष्णुशर्मणे ब्राह्मणा-(1.6) य सूप-कारिणे संप्रदत्तों(त्त)स्तदनेन ससंतानेनाचंद्रसूर्यध्रुवब्रह्माण्डस्थितिपर्यंतमुपभुंजनीयो(1.7) यष्कश्चिन्मम वंशयो वान्यो वापहर्ता स्यात्स दंड्यो वद्ध्यो नरकपाती स्यात् ॥ अथ भाषा ॥ ग्राम १ इक। (1.8) शाहां मंझ कुह्मारो इथि दी सीमा। दुइल गोहर ध्वरेः जुड्यारे गोह्र पिचे। डंह्यालि घराट कुह्ल पि- (1.9) चे। डरु घोडि पिचे। शूज घोडी बुह्ले। होर भी जुड्यारे दि बत पिचे। कोह्लि जुड्यारे दे बाग ध्वरे चले (1.10) परे वडे चले हेठ डंड्यालि दे चोरे ध्वरे बत हेठ भ्यग्याणि दी भुइ पिचे। इह्ला बुह्ले ओडि थेइ ति-(1.11) ह्ले समेत। भुइ कुनु २ दुइ अह्न। भुइ कुनु १ ॥ देढ। भुइ शेरी हुघ मलोग पिचे ओडि चो- (1.12) र इथि मंझ। भुमि कुनु १ इक टपरे तथा मछेल स्मेत भुमि कुनु १ इक बंदी पिचे। ओतड (1.13) भुमि कुनु १॥ देठ शहो टिकरि मंझ कोह्ल एह पूर्व दक्षिण पश्चिम उत्तर सीमा ॥ अथ किकि-(1.14) ए दी भुइ बंन्याली दी सीमा ॥ ककडोलु बतपिचो। दाडुइ दि बत हेठे। दबडे दे तथा किकिए। (1.15) दे दुबटे ध्वरे। रलोते दी भुइ तिह्ला मंझ वण छामविशुनु मंझ। गोतमाणिअटु होया तिथि (1.16) बुह्ल तथा पेडि ताऐ। गोह्ला बुह्ले कटलेरि बत पिचे। नालि पार ताइ। इतनी सी प्रमाण। कुनु (1.17) १ इक ओह्लि कोह्ला कुनु १ इक भिरिए मंझ ॥ श्रीराए एह शास [ण*] हस्तोदक पटा करी बंन्या- (1.18) णि विष्णु तथ गोर्खु कि दिता श्रीराए दे पुत्रे पोत्रे एह धर्म विष्णु गोर्खु- (1.19) दे पुत्र पोत्रे की पालण शिउ शंघ शभ पाइ दिति ॥ तत्र स्मृतिः ॥ साधारोयं (ll.20-21) etc.[1] (1.22) लिखितमिदं पंडित लक्ष्मीकांतेन ॥

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa ! In the year 1697 of the illustrious Vikramārka, the glorious Śāstra year 16, the bright (*fortnight*) of Māgha on the full-moon day, the illustrious *P.M.* Balabhadravarmadeva has, here, out of devotion to Lord Kṛishṇa, granted a village named Kuhmāro with its (*fixed*) boundaries in the Sāho *maṇḍala* to the Brāhman Vishnuśarman, the cook, of the Kāśyapa *gotra*.

(L. 6) That is to be enjoyed, etc. (as usual).

(L. 7) Now the *bhāshā* :—One 1 village · (*called*) Kuhmāro in Ṣāho. The boundaries hereof are : inwards from the path of Duila ; behind the path of Juḍyārā ; behind the watercourse of the Daṁḍyāli watermill ; behind the rock of Dharu ; below the Śūja boulder ; again behind the path of Juḍyārā; inwards from

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[1] See below, p. 178.

the garden in the wet (*land*) of Juḍyārā ; beyond the watercourse ; beneath the larger watercourse ; inwards from the Daṁḍyāli terrace ; below the path ; behind the land of the Bhyagyāṇi ; including all the three oblong fields below these—there are two 2 *kunus* of land, one- and-a-half 1½ *kunus* of land, four oblong fields behind the crown lands (*called*) Dugha (*and*) Maloga, one 1 *kunu* of land including Tapara and Machhela, one 1 *kunu* of dry land behind the *baidi* (*tree*), one-and-a-half 1½ *kunus* of wet land at Ṣaho Tikari. These are the boundaries on the east, the south, the west and the north.

(L. 13) Now the boundaries of the *baṁnyālī* land belonging to Kikiā; behind the Kakaḍolu path ; below the path of Dāḍui ; inwards from the junction of two paths, (*one*) leading to Dabaḍa's (*house*?) and (*the other*) to Kikia's (*house?*) ; the land of Ralotā being theirs (*i.e.* of Dabaḍa and Kikiā) the forest and the hill-slope being Vishṇu's ; below the (*one*) *aṭu* (*of land*) of Gotamāṇi and (*extending*) up to the steps ; below the footpath ; behind the path along the bank ; as far as the farther side of the brooklet—this much is the extent of the boundaries.

(L. 17) One 1 *kunu* of wet land at Ohli, one 1 *kunu* at Bhiriā.

(L. 17) The illustrious king has given this gift as a *hastodaka* grant to Baṁnyāṇi; Vishṇu and Gorkhu. The sons and grandsons of the illustrious king are to preserve this pious gift for those of Vishṇu and Gorkhu.

(L. 19) There is the *Smṛiti* : (here follow two customary verses).

(L. 22) This has been written by *Paṇḍit* Lakshmīkānta.

No. 69. CHAMBA PLATE OF BALABHADRA; V. S. 1697.

This plate was in the possession of Chhunphanān, Poḍhi, Māngnu and others at Chamba, the very individuals who had two more plates with them (Nos. 55 and 56). It measures 6¾" high by 8⅝" wide including the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription covers 18 lines in all, of which the last three run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Ṣāstra year 16, V. S. 1697, on the full-moon day of Phālguna, which may be held to correspond to Monday, 15th February, A.D. 1641. Its object is to register the king's gift of a village called Sarotha together with a hamlet named Chihnaṇa in the Jasora *maṇḍala* to a Brāhman named Mārkaṇḍeyaśarman of the Bhāradvāja *gotra*.

The Jasora *maṇḍala* refers to the Jasaur *parganā* in the Churāh *wazārat*. The donated village still exists and has its name unchanged, while Chihnaṇa is probably to be identified with the modern Chhaneṇ.

It may be observed that the present charter is chronologically the last of the known records of Balabhadra's reign.

It was written by *Paṇḍit* Lakshmīkānta.

Text

Seal { श्रीवल-
भद्रव-
र्मं अग (आग्या)

ॐ स्वस्ति ॥ श्री गणेशे (शा) यं (य) नमः ॥ श्रीमद्विक्रमार्कसंवत्सरे १६९७ श्री शा- (l.2) स्त्रसिंवत् १६ फल्गुनमासे शुक्ले पक्षे पूर्णमयां तिथौ ॥ श्रीच्छंप (ll.3-4) कपुरे वास्तव्य etc. (l.5) .....श्री (l.6) बलभद्रवर्मण श्रीकृष्णप्रीतये जसोरेमंडलमध्यतो ॥ सरोथ न- (l.7) म ग्रम चि ह्लण समेत ॥ अथ सीमा विभागत ॥ पूर्व दिशा जुंज्वरे । (l.8) दि बेहि ॥ दक्षण दिश शुकेड बेहि दि सीमा । पच्छम दिश । नवा (l.9) णि पाणि दि सीमा ॥ उत्तर दिश बंजेडि दि बेहि दि सीमा । बजखये (l.10) ड् । गलेणि घराटे समेत सीमा प्रमंणं ॥ भारद्वाज गोत्राय (l.11) मार्कण्डे शर्मणे ब्रह्म गाय श्रीराज्ञः पार्श्वे विज्ञप्ति कृत्वा ताम्रपट्टं (l.12) मुद्रा कारयित्वा संप्रदतं :॥ अय भाषा ॥ सरोथं नाम ग्राम सीमा प्र- (l.13) माण श्रीदिवणे मर्कंण्डे की हुस्तोदक दिता श्रीराए दे वंशे द । होन (ll.14-15) तिनि प्रतिपाल करणि मार्कण्डे दे वंशे दे भोगण ॥ पालनत्पर्मो धर्म etc.[1] (l.16) भुजेक हंसे समेत दिता लिख्या श्रीमीए मानसिंघे हाजर ए (l.17) धर्म श्री बलिभद्रदे वंसेदे होन तीनी प्रतिपल करणि (l.18) लीख्य पडत लक्ष्मीकतेन् ॥

Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year **1697** of the illustrious Vikramārka, the glorious Śāstra year 16, the month of Phālguna, the bright fortnight, on the full-moon day, the illustrious *P.M.* Balabhadravarman, in residence at the splendid city of Champaka, has, out of devotion to Lord Krishṇa donated the village called Sarotha along with Chihnaṇa in the Jasora *maṇḍala* to the Brāhman Mārkaṇḍeyaśarman of the Bhāradvāja *gotra*, who had made a request to the illustrious king for that, by means of a copper charter under the (*royal*) seal, the donated area being bounded on the east by the ridge of Juṁjvarā; on the south by the Śukeḍa ridge; on the west by the Navāṇī fountain; on the north by the ridge overgrown with *banj* trees,— and including the Gaḷeṇi watermill as well as the *banj* trees used for fodder.

(L. 12) Now the *bhāshā*: The village called Sarothā to the extent of its boundaries has been granted with libation of water by the illustrious king to Mārkaṇḍe. The descendants of the illustrious king are to protect (*this grant*), while those of Mārkaṇḍe are to enjoy it.

(L. 14) (Here follows one customary verse.)

(L. 16) The grant has been made in the presence of Bhujeka Haṁsa, and written in that of Mīa Mānasiṁha. This pious gift is to be preserved by the successors of the illustrious Balabhadra.

(L. 18) (*This*) has been written by *Paṇḍit* Lakshmīkānta.

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[1] See below, p. 177.

No. 70. MINDHAL PLATE OF PRITHVISIMHA ; V. S. 1698

(*Plate XXVIII, A*)

This plate[1] belongs to the temple of Chāmuṇḍā *devī* at the village of Mindhal in the Sāch *parganā* of the Pāṅgī *wazārat*, and is now kept in the Bhuri Singh Museum at Chamba proper, where it bears the catalogue number B, 30. It measures 7½" high by 10½" wide including the pierced handle on its left. In its top left corner is engraved the word *sahī*[2] in Nāgarī characters. The inscription consists of 21 lines in all, of which line 14 appears in the left margin, lines 15-17 run inversely in the top margin and lines 18-21, comparatively very short ones, occur on the handle.

The language is partly Sanskrit and partly Chambyālī. The inscription is dated in the Śāstra year 17, V. S. 1698, on the 8th day of the bright fortnight of Vaiśākha, which may be taken to correspond to Thursday, 8th April, A. D. 1641. It records that king Pṛithvīsiṁha donated the village of Miṁdhala in the Pāṅgī *maṇḍala* together with the residents of that village to the goddess Chāmuṇḍā. We further learn from the record that Pṛithvīsiṁha had come from Kulū and worshipped the goddess when he made his gift to her, and that the *wazārat* of Pāṅgī was then in the charge of Dayoḍa Bājo. The term *dayoḍa* means, 'son of a nurse'. We know that Pṛithvīsiṁiha, when an infant, was protected and taken to Kulū by a nurse called Baṭalo of whom we shall learn more in a later inscription. According to a tradition this Baṭalo had two sons named Ājo and Bājo. This latter seems to be identical with the one mentioned in the present record as the officer in charge of the Pāṅgī *wazārat*.

The significance of the gift of a village along with its inhabitants in the present instance is this that the villagers of that place thenceforwards were to be regarded as subjects of the deity to whom, as such, they had to render their services and pay all dues and no longer to the king. The inscription specifies the services to be rendered and dues to be paid by the villagers. Some expressions in this specification are, however, too obscure. This includes the levy of a ram to be offered by the villagers to the deity as dues for grazing their sheep and cattle on the mountain-range of Gādhā.

This Gādhā Dhār is now known as Gaddī Dhār. It is the hill against the slope of which Mindhal, Miṁdhala of the inscription, is situated.

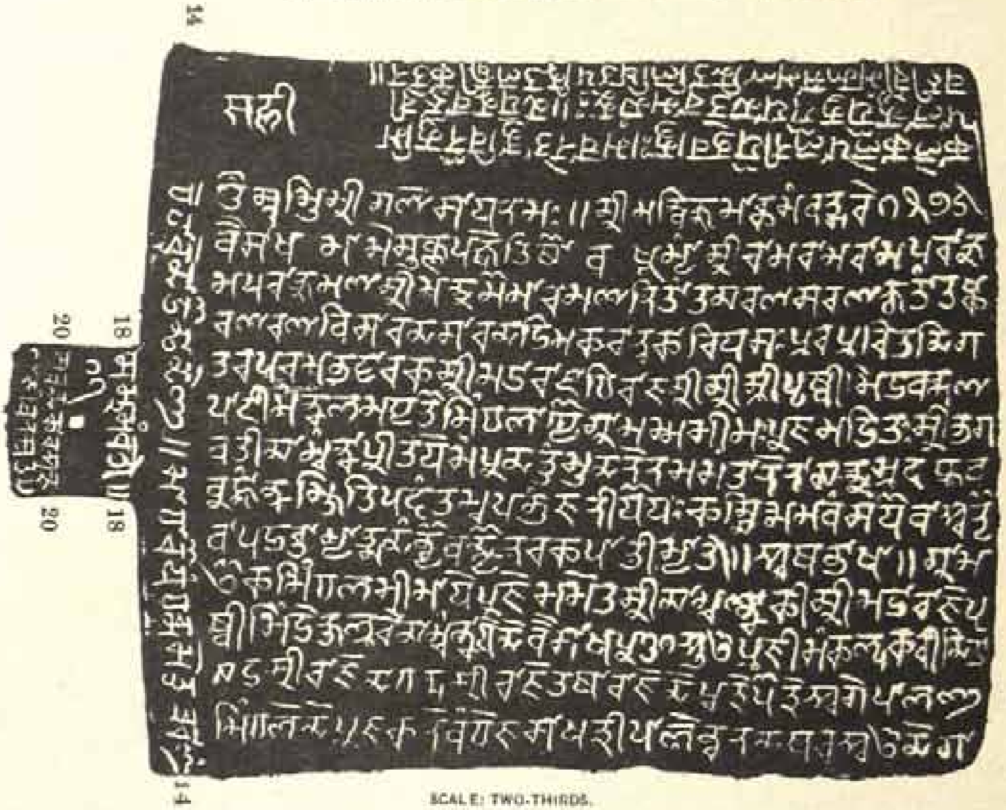
The inscription was written by *Paṇḍit* Lakshmīkānta.

It may be observed that the present inscription does not mention Pṛithvīsiṁha as *Chambādhipati* which epithet is applied to him in the next charter issued three years later. Here he is said to be on his visit from Kulu to the temple of Chāmuṇḍā at Mindhal. Probably he was on his way to the city of Chamba, where he was to succeed to the throne.

[1] No. 49 of *APRAS, NC*, 1903-04, p. 10.

[2] See above, p. 76, n. 2.

A.—MINDHAL PLATE OF PRITHVISIMHA; V. S. 1698.



SCALE: TWO-THIRDS.

B.—CHAMBA PLATE OF PRITHVISIMHA; V. S. 1702.



E. Ch. Chhabra.
Reg. No. 2977 E'58-500'53.

SCALE: TWO-THIRDS.

Survey of India, Calcutta.

TEXT

सही

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमार्कसंवत्सरे १६९८ (ll.2-4) वैशाखमासे शुक्लपक्षे तिथौ व ष्टम्यां श्रीरामराम etc. (l.5) ··· श्रीपृथ्वीसिंहवर्मण (l.6) पाङ्गीमंडल मध्यतो मिंधलाख्यो ग्राम-स्सीमः प्रजसहितः श्रीभग- (l.7) वतीचामुंडाप्रीतये संप्रदत्तंस्तदनेनं ससंताननेनाचन्द्रसूर्यध्रुव (l.8) ब्रह्मांडस्थितिपर्यंतमुपभुंजनीयो यः कश्चिन्मम वंशयो वा अन्यो (l.9) वापहर्ता स्यात्स दंड्यो बद्धयो नरकपाती स्यात् ॥ अथ भाषा ॥ ग्राम (l.10) इक मिंधल सीमाये प्रजे समेत श्री चामुण्डा की श्रीमहाराजे पृ- (l.11) थ्वीसिंहे कुलूरे चामुंडाये दे वैशाख प्र २१ आइ पूजी संकल्प करी दिता (l.12) एह श्री राजे दा धर्म श्रीराजे तथा राजे दे पुत्रे पोत्रे अगे पालणा (l.13) मिंधले दे प्रज कने बंधेज शाख त्रीपाले इन दथर अ इ दे गा- (ll.14-15) धे धारे दा होढा देणा ॥ साधारोयं etc.[1] (l.16) दयोड बाजे री (l.17) वजीरी मंझ शासण दिता लिखितं पंडित ल[क्ष्मी] कांतेन ॥ (l.18) शस्त्रसंवत् ॥ (l.19) १७ (l.20) शुवर्णकार अर्ज- (l.21) ण जीवनशुत ॥

TRANSLATION

Approved.

(L. 1) Om. Hail ! Obeisance to the holy Gaṇeśa! In the year 1698 of the illustrious Vikramārka, the month of Vaiśākha, the bright fortnight, on the 8th day, the illustrious *P. M.* Pṛithvīsiṁhavarman has donated the village called Miṁdhala, with its (*fixed*) boundaries, together with its inhabitants, in the Pāṅgī *maṇḍala*, to the holy divinity Chāmuṇḍā, out of devotion to her.

(L. 7) That is to be enjoyed, etc. (as usual).[2]

(L. 10) Now the *bhāshā*: One village (*called*) Miṁdhala, with its (*fixed*) boundaries, together with its inhabitants, has been donated by the illustrious king Pṛithvīsiṁha, with libation of water, to Chāmuṇḍā, on the 21st day of Vaiśākha when he came from Kulū to (*the temple of*) Chāmuṇḍā and worshipped her.

(L. 12) This pious gift of the illustrious king is in future to be preserved by the illustrious king as well as by the sons and grandsons of the king.

(L. 13) The people of Miṁdhala are pledged to............ A ram is to be given as dues (*for grazing sheep and cattle*) on the Gādhā Dhār.

(L. 14) (Here follows one customary verse.)

(L. 16) This grant has been given in the *Vajīrī* of Dayoḍa Bāje.

(L. 17) (*This*) has been written by *Paṇḍit* Lakshmīkānta.

(L. 18) The Śāstra year 17.

(L. 20) The goldsmith Arjaṇa, son of Jīvana (*has engraved this*).

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[1] See below, p. 178.

[2] Though the grantee in the present instance is the temple deity, yet the passage in question appears in its usual form, as if referring to a Brahman recipient of a land-grant. It may be taken here to refer to the priest in charge of the temple.

No. 71. CHAMBA PLATE OF PRITHVISIMHA; V.S. 1701

This plate is said to have been owned by one Bhaṭ Duryodhan of Chamba proper, belonging to the Bhāradvāja *gotra.*[1] It measures 7¼" high by 8½" wide excluding the handle on its left. In its top left corner is engraved the word *sahī* in Nāgarī characters. The inscription runs into 18 lines, of which lines 15-16 occur in the left margin and lines 17-18 inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 20, V.S. 1701, the 13th day of the dark fortnight of Phālguna, which may be equated with Friday, 14th February, A.D. 1645. It records the king's gift of one *lāhaḍī* of land at the village[2] of Bhuroḍa or Bhuroḍi to one Bhaṭṭa Gopālaśarman of the Vādhula *gotra*, the Āpastamba *śākhā*, a Drāviḍa Brāhman, hailing from South India, on the occasion of his (king's) mother's *śuḍdha śrāddha*. The donated land had previously belonged to one Haladhara.

It may be inferred from the mention of the *śuddha śrāddha* of the king's mother that she had died about five years previously.

The charter was written by *Paṇḍit* Lakshmīkānta.

TEXT

सहो

ॐ स्वस्ति श्रीगणेशाय नम : ॥ श्रीमद्विक्रमार्कसंवत्सरे ॥ (ll.2-5) १७०१ शास्त्रसंवत् २० श्रीरामराम to. (l.6) ... श्री चंबाधिपति श्रीश्रीश्रीमन्महाराज (l.7) श्रीपृथ्वीसिंहवर्मदेवेनात्र श्रीरघुवीरप्रीतये भुरोडा-(l.8) ख्यमण्डलतो लाभालिकैका शत्कुलावाधुलसगोत्राय (l.9) त्रिकुलनिर्मलायापस्तंभशाखिने दाक्षिणात्य द्राविडाय (l.10) गोपालभट्टशर्मणे ब्राह्मणाय मातुः शुद्धश्राद्धफाल्गुणकृष्णत्रयोदश्यां संप्रदत्ता (L.11) तदनेन ससंतानेनाचंद्रसूर्यध्रुवब्रह्मा-(l.12) डस्थितिपर्यंतमुपभुंजनीया यः कश्चिन्मम वंशयो वान्यो वा-(l.13) पहर्ता स्यात्स दंड्यो वद्ध्यो नरकपाती स्यात् । अथ भाषा । लाहडी १ (l.14) इक भुरोडि मंझा कोह्लि हलधरे बाबत श्रीराजे गोपाल की अगा- (l.15) हर हस्तोदक करि दिती श्रीपृथ्वीसिंहे तथ पुत्रे पो-(l.16) त्रे भट्ट् गोपाल तथा पुत्रे पोत्रे की अपण धर्म पालण (l.17) स्वदत्तां etc.[3] (l.18) लिखितमिदं लक्ष्मी-कांतपंडितेन ।

TRANSLATION.

Approved.

(L. 1) Om. Hail ! Obeisance to the holy Gaṇeśa! In the year 1701 of the illustrious Vikramārka, the Śāstra year 20, the illustrious *P.M.* Pṛithvīsiṁhavarmadeva the ruler of the prosperous (*state of*) Chambā, has, here, out of devotion to the holy Raghuvīra, granted one *lāhaḍī* (*of land*) in the *maṇḍala* called Bhuroḍa to the Drāviḍa Brāhman Bhaṭṭa Gopālaśarman, hailing from the south, of a noble family, of the Vādhula *gotra*, of pure descent, a student of the Āpastamba *śākhā*, on the occasion of his mother's *śuddha śrāddha* on the 13th day of the dark fortnight of Phālguna

[1] He is then evidently not a descendant of the original donee whose *gotra* is stated in the record to be Vādhula.

[2] Wrongly stated as *maṇḍala* in the inscription.

[3] See below, p. 178.

(L. 11) That may be enjoyed, etc., (as usual).

(L. 13) Now the *bhāshā* : One 1 *lāhaḍi* of wet land at Bhuroḍī, which had belonged to Haladhara, has been given as a *hastodaka* rent-free grant by the illustrious king to Gopāla.

(L. 15) (*This*) their own pious gift is to be preserved by the illustrious Pṛithvīsiṁha as well as by his sons and grandsons for Bhaṭṭa Gopāla and his sons and grandsons.

(L.17) (Here follows one customary verse.)

(L.18) This has been written by *Paṇḍit* Lakshmīkānta.

No. 72. CHAMBA PLATE OF PRITHVISIMHA; V.S. 1702

(*Plate XXVIII, B*)

This plate[1] was owned by one Nikā Sibaṇotar and is now preserved in the Bhuri Singh Museum at Chamba proper, having the catalogue number B, 31. It measures about 7½″ high by 10¾″ wide including the pierced handle on its left. In its top left corner is engraved the word *sahī*[2] in Nāgarī characters. The inscription consists of 17 lines in all, of which lines 13-14 appear in the left margin and lines, 15-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter refers itself to the reign of Pṛithvīsiṁha and is dated in the Śāstra year 21, V.S. 1702, on the full-moon day of Āshāḍha, which may be equated with Saturday, 28th June A.D. 1645. It records that Baṭvalādevī, who had served as wetnurse to the king Pṛithvīsiṁha, gave two *lāhaḍīs* of land at the village of Bhujalā in the Vikāṇa *maṇḍala* to a Brāhman called Hanuśarman of the Kāśyapa *gotra* on the occasion of the inauguration ceremony of a bridge. The *bhāshā* portion mentions the donee's *al* to be Kiṭvāṇī.

The *maṇḍala* of Vikāṇa refers to the *parganā* of Bakāṇ or Bakāṇī and the village of Bhujalā is now called Bhujluiṁ.

The bridge, the inauguration ceremony of which is spoken of in the record, is now no longer in existence. It was caused to be built by the said nurse Baṭvalādevi. It spanned the river Rāvi near Naḷhorā, the point where now-a-days there are the soldiers' barracks at Chamba. The bridge was known as Baṭlo-rā-seu or Baṭlo-kā-pul, 'Baṭlo's Bridge'. From there the road led to Nūrpur, Udaipur and Bakāṇ. According to another tradition the bridge was called Dugurā-seu after the name of Baṭlos' husband. It is said to have been a wooden bridge, though some say it was a mere *jhūlā*, that is a suspended rope-bridge.

The charter was written by Lakshmīkānta.

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[1] No. 50 of *APRAS, NC*, 1903-04, p. 10.

[2] Above, p. 76, n. 2.

TEXT

सही

ॐ स्वस्ति श्रीगणेशाय नमः। विक्रमादित्य संवत् १७[०*]२ (l.2) शास्त्रसंवत् २१ आषाढमासे शुक्लपक्षे तिथौ पूर्णिमायां श्री- (ll.3-5) रामराम etc. (l.6) श्रीमहाराजाधिराज श्रीमन्महाराज्ये पृथ्वीसिंहेस्य धात्र्या ब- (l.7) ट्वलादेव्या विकाण मंडलमध्यतो ग्रामभुजलाख्याल्लाभा- (l.8) लिकाद्वयं काश्यपगोत्राय हणुशर्मणे ब्राह्मणाय (l.9) सेतुप्रतिष्ठासमये संकल्पपूर्वकं संप्रदत्तं तदनेन स- (l.10) संतानेनाचंद्रसूर्यब्रह्मांडस्थितिपर्यंतमुपभुंजनीयं य (l.11) क(श्चि)न्मम वंशयो वान्यो वापहर्ता स्यात्स दंड्यो बद्धो नरकपा- (l.12) ती स्यात् ॥ अथ भाषा ॥ लाहडी २ दुइ भुजले उ (l.13) दीङ्गत पि १२ बाह्र श्रीदइ बट्वलो स्येतु (l.14) प्रतिष्ठाइ की किट्वाणी हणु की शाश- ( ) ण च(क)री दित्ता श्रीराजे बाल पट सही कराइ भी दिता (l.16) ए दाइ दा धर्म श्रीराजे दे बंशे दे हणु दे पुत्रे पो[illegible] (l.17) की पालणा ॥ लिखितमिदं श्रीलक्ष्मीकातेन

TRANSLATION

Approved!

(L. 1.) Om. Hail! Obeisance to the holy Gaṇeśa. In the year 1702 of Vikramaditya, the Śāstra year, 21, the month of Āshāḍha, the bright fortnight, on the full-moon day, during the reign of the illustrious *P.M.* Pṛithvīsiṁha, his wet-nurse Baṭvalādevī donated, with libation of water, two *lāhaḍīs* (*of land*) at the village called Bhujalā in the Vikāṇa *maṇḍala* to the Brāhman Haṇuśarman of the Kāśyapa *gotra* on the occasion of the inauguration of the bridge.

(L. 9) That is to be enjoyed , etc., (as usual).

(L. 12) Now the *bhāshā* : two 2 *lāhaḍīs* (*of land*) at Bhujalā, (where) twelve 12 *piḍa* (*of seed-corn can be sown*), the noble nurse Baṭvalo has given to Kiṭvāṇī Haṇu by means of a charter on the occasion of the inauguration of the bridge. She also got him the charter duly approved by the illustrious king.

(L. 16) This pious gift of the nurse is to be protected by the descendants of the illustrious king for Haṇu's sons and grandsons.

(L. 17) This has been written by the illustrious Lakshmīkānta

No. 73. SARĀHAN PLATE OF PRITHVISIMHA ; V. S. 1702

This plate is said to have been in the possession of Brāhman, Magnā by name, a resident of the village of Sarāhaṇ in the Sāho *parganā*, and is now deposited in the Bhuri Singh Museum at Chamba proper, where it bears the catalogue number B, 32. It measures 6¾" high by 8¾" wide including the handle on its left. In its top left corner is engraved the word *sahī*[1] in Nāgarī characters. The inscription covers 20 lines in all, of which lines 13-14 appear in the left margin, lines 15-17 are short ones and occur on the handle, lines 18-20 run inversely in the top margin, the last four letters of the last line continuing in the left margin.

[1] See above, p. 76. n. 2.

The language is partly Sanskrit and partly Chambyālī. The charter refers itself to the reign of Pṛithvīsiṁha and is dated in the Śāstra year 21, V.S. 1702, on the 7th—*achala-saptamī*—day of the bright fortnight of Māgha, which may be taken to correspond to Tuesday, 13th January, A.D. 1646. It records again a gift of land by the king's wet-nurse Baṭvalā or Baṭulā to a Brāhman called Gorakhuśarman, or Sipvāṇī Gorukhu, of the Kāśyapa *gotra*. The donated land lay at the village of Sahrāṇa, which is identical with Sarāhaṇ, the provenance of the plate. The extent of the gift area is stated to be one *lāhaḍī* in the Sanskrit part, but in the *bhāshā* portion it is said to be one-and-a-quarter 1¼ *lāhaḍīs*, which appears to be the exact amount.

The charter was written by Lakshmīkānta.

Text

सही

स्वस्ति श्रीगणेशाय नमः ।। श्री विक्रमार्कसंवत् (1.2) १७ [० *] २ शास्त्रसंवत् २१ मघमासे शुक्लपक्षे अचलसप्त - (ll.3-5) म्या श्रीरामराम etc. (1.6) ·········श्रीमहाराजपृथ्वी- (1.7) सिहेन श्रीधात्र्यबट्वलनम्न्या सह्लाणमंडलमध्यतो (1.8) लाभालिकैका संकल्पपूर्वक काश्यपगोत्राय गोर- (1.9) खुशर्मणे ब्राह्मणाय प्रदत्ता पुनः श्रीराज्ञा ताम्रपट्ट (1.10) रत्वाव संप्रदत्ता तदनेन ससंतानेना- चंद्रसूर्यब्रह्मांडस्थि- (1.11) तिपर्यंतमुपभुंजनीया यः कश्चिन्मम वंशयो वान्यो वा- (1.12) पहृत स्यात्स दंड्यो वद्ध्यो नरकपाती स्यात्। भाषा (1.13) लाहडि १। अखर भी लाडी शव्वा सह्लाण (1.14) दी पे ५ पंज बीअ घरठाइ शग्वाड खले शमेत । (1.15) तथा चोके दे (1.16) अटु कपह- (1.17) डी समेत (1.18) श्रीदाइ बटुला हस्तोदक सिप्वाणी गोरखु की (1.19) दिता श्रीराजे बाल सही करी पटा करी दिता ए (1.20) धर्म दाइ दा श्रीराजे गोरखु दे पुत्रे पोत्रे कि पालणा लिखित लक्ष्मीकांत।

Translation

Approved !

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1702 of the illustrious Vikramārka, the Sāstra year 21, the month of Māgha, the bright fortnight, on the (*7th*) *achala-saptamī* day, under the illustrious king *P.M.* Pṛithvīsiṁha, the noble wetnurse named Baṭvalā has given, with libation of water, one *lāhaḍī* (*of land*) in the Sahrāṇa *maṇḍala* to the Brāhman Gorakhuśarman of the Kāśyapa *gotra* (*which gift*) the illustrious king afterwards confirmed by issuing a copper charter.

(L. 10) That is to be enjoyed, etc., (as usual).

(L.12) The *bhāshā*: (*the land measuring*) 1¼ *lāhaḍīs*, in words also one-and-a-quarter *lāhaḍīs*, at Sahrāṇa, (*where*) five 5 *piḍas* of seed-corn (*can be sown*) including the homestead, the kitchen-garden and the threshing floor as well as one *aṭu* of *kapahaḍī* belonging to Choka, the noble wet-nurse Baṭula has given as a *hastodaka* grant to Sipvāṇī Gorukhu. She got him the charter duly approved by the illustrious king.

[1] Wrongly called *maṇḍala* in the inscription.

(L. 19) This pious gift of the wet-nurse is to be protected by the illustrious king for Gorukhu's sons and grandsons.

(L. 20) (*This*) has been written by Lakshmīkānta.

No. 74. LAKSHMI-NARAYANA TEMPLE PLATE OF PRITHVISIMHA; V.S. 1702

(*Plate XXIX, A*)

This plate belongs to the temple of Lakshmī-Nārāyaṇa at Chamba proper and is now kept in the Bhuri Singh Museum there, with the catalogue number B, 33. It measures about 10″ high by 11¾″ wide excluding the handle on its left. A small piece has broken off from the lower left corner. In its top left corner is engraved the word *sahī*[1] in Nāgarī characters. It may be pointed out that the last line of the inscription, mentioning the engraver's name, is also in Nāgarī characters. The inscription consists of 22 lines in all, of which lines 16-17 appear in the left margin, lines 18-21 run inversely in the top margin and line 22 is marginally inserted in the top right corner.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śāstra year 21, V.S. 1702, on the full-moon day of Phālguna, which may be held equivalent to Thursday, 19th February, A.D. 1646. Its object is to register the king's donation of a village called Gailā in the Naḍha *maṇḍala* to a Brāhman, named Bhūgarbhaśarman, of the Upamanyu *gotra*. The boundaries of the donated village are described in detail, but some of the particulars are not quite intelligible.

The Naḍha *maṇḍala* is now known as Rājnagar *parganā*. There is, however, a rivulet called Naḍhala, reminiscent of the old name of the *parganā*. The gift village Gailā is identical with the modern Gvelā or Guelā. Rerā is the same as Reṁrā, mentioned also in an earlier charter (No. 58). The terms *Rerālā* and *Chaṁbhvālā* mean 'resident of Rerā', and a 'resident of Chaṁbhū' respectively. This latter place is to be identified with the modern Chhamhuiṁ, also in the Rājnagar *parganā*. In the *bhāshā* portion the donated village is stated to be in Gaḍvāśā which cannot be identified.

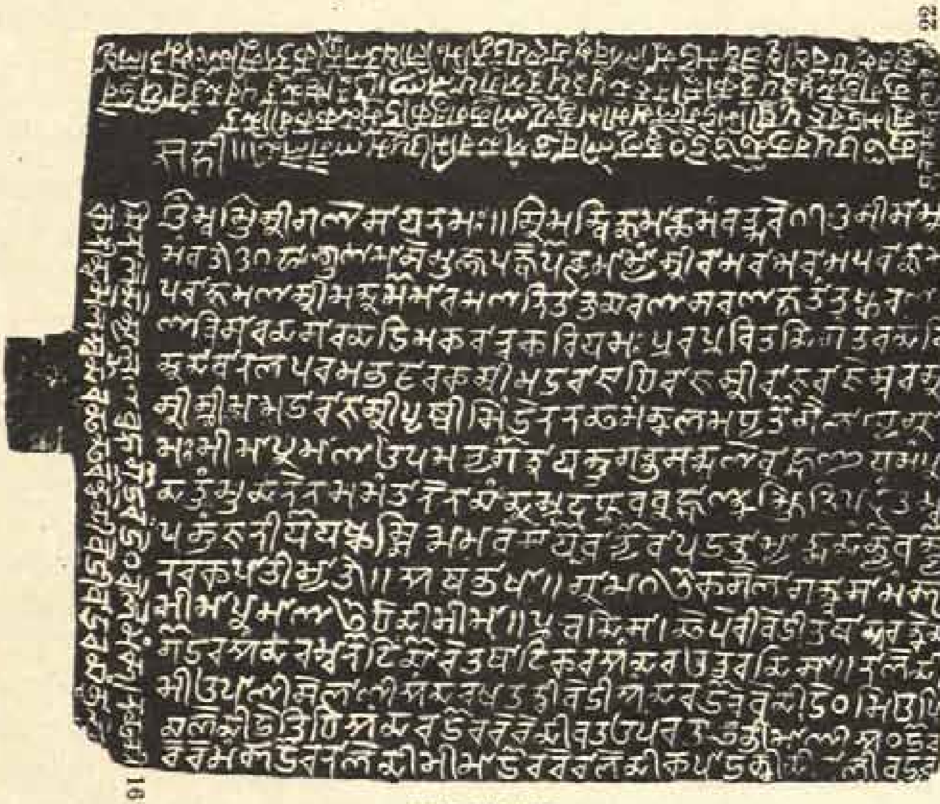
The charter was written by Lakshmīkānta and engraved by the gold-smith Arjuna.

TEXT

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रिमद्विक्रमार्कसंवत्सरे १७०२ श्रीशास्त्र- (ll. 2-5) संवत् २१ फाल्गुणमासे शुक्लपक्षे पौर्णमास्यां श्रीरामराम (l · 6) श्रीपृथ्वीसिंहन नढमंडलमध्यतो गैलाख्यग्रा- (l.7) मः सीमाप्रमाणं उपमन्यगोत्राय भूगर्भशर्मणे ब्राह्मणाय संप्र- ( ) दत्तंस्तदनेन ससंतानेनाचंद्रसूर्यध्रुवब्रह्माण्डस्थितिपर्यंतमु (l.9) पभुंजनीयो यष्कश्चिन्मम वंशयो वान्यो वापहर्ता स्यात्स-

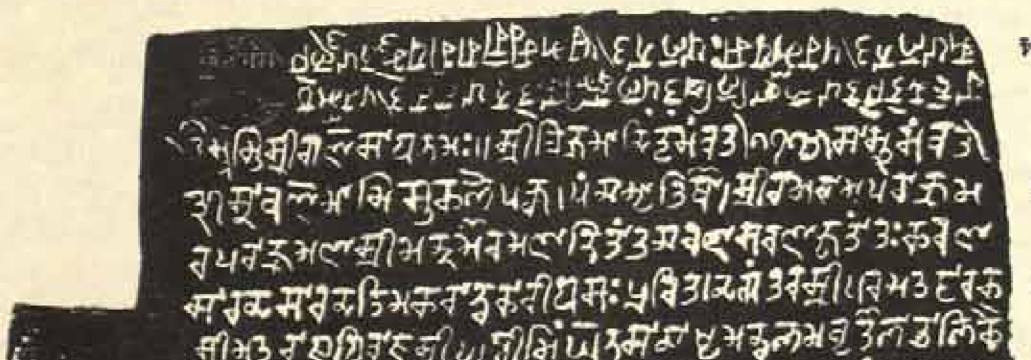
[1] See above p. 76, n. 2.

A.—LAKSHMI-NARAYANA TEMPLE PLATE OF PRITHVISIMHA; V. S. 1702.



SCALE: ONE-HALF.

B.—DIVKHARI PLATE OF PRITHVISIMHA; V. S. 1718.



E. CH. CHHABRA.
REG. NO. 3977 E'36-500'53.

SCALE: TWO-THIRDS.

SURVEY OF INDIA, CALCUTTA

दंड्यो वद्धया (l.10) नरकपाती स्यात् ॥ अथ भाषा ॥ ग्राम १ इक गैला गड्वाशा मंझ (l.11) सीमाप्रमाण इथे दी सीमा ॥ पूर्व दिशा । ढेपे रि बेही तथा अरडे दे (l.12) गोहर अंदर सुनोटिचौरे तथा टिकर अंदर उत्तर दिशा ॥ नाले दी (l.13) सीउ पाणी शेलाणी अंदर खतडी बेही अंदर होर बेदी हेठ सिउ पि (l.14) चले दी हे तिथी अंदर होर। रेरे दी बत उपर ताइ भी माणी अठ होर (l.15) रेरे मंझ होर नाले दी सीमा होर रेराले दी कपाहडी दी नाली बहर (l.16) चिनाले दे श्यालण बुह्ल गोहर हेठ गेले मंझ । नढे दी (l.17) कनीड मेल अंदर ढढरोडे दी बेही बाहर चंम्बाले [दी] -( ) भुइ उपर भढोइ हेठे डुल्याणी बाइ अंदर सिढ प्र [मा] ण गैले दी ॥ (l.19) श्रीमहारजे पृथ्वीसिंहे गैला ससीम भ्यंग्याणी भुगर्भ की हस्तोदक करी दिता (l.20) भुगर्भे दे पुत्र पोत्रे की श्रीरजे दे पुत्रे पोत्रे अगे पालणा ॥ तत्र । स्वदत्तां etc.' (l.21)... लिखितं लक्ष्मीकांतेन श्री दाइ स्मेत लिख्या (l.22) सुण्यारे अर्जुणे उ[की]

TRANSLATION

Approved!

(L. 1) *Om. Hail* ! Obeisance to the holy Gaṇeśa! In the year 1702 of the illustrious Vikramārka, the glorious Śāstra year 21, the month of Phālguna, the bright fortnight, on the full-moon day, the illustrious *P.M.* Pṛithvīsiṁha has granted the village called Gailā, to the extent of its boundaries in the Naḍha *maṇḍala*, to the Brāhman Bhūgarbhaśarman of the Upamanyu *gotra*.

(L. 8) That is to be enjoyed, etc., (as usual).

(L. 10) Now the *bhāshā* : One 1 village (*called*) Gailā, to the extent of its boundaries, in Gaḍvāśā. Its boundaries are: on the east within the ridge of the mound as well as the path to the leopard-trap, within the Sunoṭi terrace as well as Ṭikara; on the north the streamlet forms the boundary, within the Śelāṇī spring, within the Khataḍī ridge, and inwards from the boundary of the adjacent (*field*) below the willow tree. Further, (*the boundary extends*) upwards as far as the path of Rerā. Eight *māṇīs* (*of land*) at Rerā are in addition. And the brook forms the boundary. The rest belongs to the Rerālā. (*The land*) beyond the brooklet of Kapāhaḍī, below the quarters of the Chinālas, beneath the path, is included in Gailā. (*The land*) within the Kanīḍa confluence of Naḍha, beyond the ridge of Dhaḍharoḍa, above the field of the Chaṁbhvālā, under Bhaḍhoi, within the Dulyāṇī pond, comes within the limits of Gailā.

(L. 19) The illustrious king Pṛithvīsiṁha has given Gailā with its boundaries (*fixed as above*), with libation of water, to Bhyaṁgyāṇī Bhūgarbha. In future the sons and grandsons of the illustrious king are to protect it for those of Bhūgarbha.

(L. 20) (Here follows one customary verse.)

(L. 21) (*This*) has been written by Lakshmīkānta in the presence of the noble wet-nurse, (*and engraved*) by the goldsmith Arjuṇa.

No. 75. CHAMBA PLATE OF PRITHVISIMHA, V.S. 1717

This plate[1] is said to have been in the possession of the present *Rājaguru*, *Paṇḍit* Ṭhākur Dās, at Chamba proper. It measures about 7¾" high by 9½" wide excluding the handle on its left. In its top left corner it has

[1] See below, p. 178

[2] No. 52 of *APRAS. NC*, 1903-04, p. 10.

a seal with a Nāgarī legend containing the king's name. The inscription consists of 19 lines in all, of which lines 15-16 occur in the left margin and lines 17-19 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter refers itself to the reign of Prithvīsiṁha and is dated in the Śāstra year 36, V.S. 1717, on the 12th day of the bright fortnight of Kārttika, which may be taken to correspond to Sunday, 4th November, A.D. 1660. It records that Prithvīsiṁha's eldest sister, princess Surūpadevī, gave one *lāhaḍī* of land at the village[1] of Bhaḍīha to a Brāhman called Bhagīrathaśarman of the Bhāradvāja *gotra* on the occasion of the consecration ceremony of a hospice. The donated land comprised several fields as detailed in the inscription.

The princess Surūpadevī is described as the eldest sister of the king Prithvīsiṁha (*jyeshṭha-bhaginī*) and as the granddaughter (daughter's daughter) of the king (*mahārāja-dohatī*, i.e., *mahārājadauhitrī*). The name of her maternal grandfather is, however, not mentioned.

The village of Bhaḍīha, now Bhaḍīhāṁ, is only one mile from and facing the city of Chamba, across the Ravi. It has also been mentioned in another charter (No. 51). It is the headquarters of a *parganā* of that very name.

The recipient of the present grant is identical with that of a grant by Balabhadra.

The charter was written by *Paṇḍit* Lakshmīkānta.

TEXT

Seal { श्री-
सीताराम-
जनित-प्रताप
पृथीसिघ-
ब्रह्मा }

ॐ स्वस्ति श्रीगणेशाय नमः ।। श्रीमद्विक्रमाधु(र्क) संवत्सरे १७१७ श्री- (ll.2-5) शास्त्रसंवत् ३६ कार्तिकमांसे शुक्लपक्षे द्वदश्यं तिथो स्त्रीरमराम etc. (l.6) पृथ्वीसिंहदेववर्मणो जेष्ठभगिन्य रजदोहित्रा श्रीसुरूपदेव्य (l.7) भडीह मंडलमध्यतो भुमि लभालिकैका भ्रातुः सकाशात् श्री- (l.8) महरज पृथ्वीसिंहा-न्मुत्रन्वित ताम्रपट्टं कारयित्वा भारद्वाजं गोत्राय भागीरथशर्म- (l.9) णे ब्राह्मणाय संप्रदात्ता तदनेन ससंताने-नाचंद्रसूर्यध्रुवब्रह्मांड- (l.10) स्थितिपर्यंतमुपभुंजनीय यः कश्चिन्मम वंशयो वा अन्यो वापहर्ता (l.11) स्यात्स दंड्यो वध्यो नरकपाती स्यात् भडिए मंझ धान खा २ वर्ष १ प्रति कु २ कुनु (l.12) ३।। सढे त्रे ।। कुनु १ खड्डे क्वोल्ले दा कुनु ।। अध खड कुले दा ओडी १ खपलो- (l.13) डी दी कुनु १ इक सुनु ख्वहिराण १ कुनु १ इक लेनू र ओडी त्र ही खपलोडी दी स्मेत (l.14) घरहण भुमे दी खल कफाडी समेत ।। श्रीमहाराज दोहती श्रि सुरू-(l.15) पदेइ मठ प्रतिष्ठा की वडु भगीरथ की हस्तोदक- (l.16) दित श्रीमहारजे बाल पाट कराइ दिख्वाया (l.17) देइ द धर्म श्रीमहारजे दे पुत्रे पोत्रे भगीरथे दे पुत्रे पोत्रे की पालणा (l.18) पालनात्परमो धर्म etc.[2] (l.19) ... लिखितमिदं पंडित लक्ष्मीकांतेन ।। शुभं ।।

[1] Wrongly stated to be *maṇḍala* in the record.
[2] See below, p. 177.

Translation

Seal: Pṛithvīsiṁhabrahman who owes his majesty to the holy Sītā and Rāma.

(L. 1) Om Hail ! Obeisance to the holy Gaṇeśa ! In the year 1717 of the illustrious Vikramārka, the glorious Śāstra year 36, the month of Kārttika, the bright fortnight, on the 12th day, the illustrious princess Surūpadevī, the eldest sister of the illustrious *P.M.* Pṛithvīsiṁhadevavarman, has donated one *lāhaḍī* of land in the Bhaḍīha *maṇḍala* to the Brāhman Bhagīrathaśarman of the Bhāradvāja *gotra*, having got a copper charter issued by her brother, the illustrious king Prithvīsiṁha, under his seal.

(L. 9) That is to be enjoyed, etc., (as usual).

(L. 11) (*The land*) at Bhaḍhiā (*yielding a revenue of*) 2 *khārīs* of paddy annually, consisting of 2 *kunus*, three-and-a-half 3½ *kunus*, 1 *kunu* over the precipice, half ½ *kunu* over the precipice, 1 field of Khapaloḍī, one 1 *kunu* of Sunuyvahirāṇa 1, one 1 *kunu* of Lenu, three fields of Khapaloḍī, the homestead of Bhumā, including the threshing floor and the *kaphāḍī*, has been given, with libation of water, by the illustrious princess Surūpadevī to Baḍu Bhagīratha, on the occasion of the inauguration of the hospice, having got him a charter issued by the illustrious king.

(L. 16) ......the pious gift of [Surūpa] devī is to be preserved by the sons and grandsons of the illustrious king for those of Bhagīratha.

(L. 18) (Here follows one customary verse.)

(L. 19) This has been written by *Paṇḍit* Lakshmīkānta.

Prosperity!

No. 76. DIVKHARI PLATE OF PRITHVISIMHA; V.S. 1718

(*Plate XXIX, B*)

The provenance and ownership of this plate[1] could not be ascertained but since the land granted herein is stated to be in the vicinity of the village of Divkharī in the Sāch *parganā*, it is named after that village. It measures about 7" high by 8¼" wide excluding the handle on its left. In its top left corner it has a circular seal with a Nāgarī legend containing the king's name. The inscription consists of 14 lines, the last two lines running inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī, the Sanskrit portion being full of mistakes. The charter is dated in the Śāstra year 37, V.S. 1718, on the 5th day of the bright fortnight of Śrāvaṇa, which may be equated with Sunday 21st July, A.D. 1661. It registers the king's grant of one *lāhaḍī* of land between the two paths, one leading to Sācha and the other to Divakharī, in the Sācha *maṇḍala*, to a Brāhman called Prāgīdāsaśarman of the Kātyāyana *gotra*. The *bhāshā* portion mentions the *al* of the donee to be Matrarala, not a familiar one. The donee also

[1] No. 33 of *APRAS, NC*, 1903-04, p. 10.

received a homestead formerly belonging to one Dītu, also referred to by his *al* Rayvā. The record mentions also two individuals, Khayvasa Makhaṇa and Koṭvāla Bidhiā, who demarcated the donated land on behalf of the king. The Śāch *maṇḍala* refers to the Sāch *pargaṇā*, Sācha to Sach, the headquarters thereof, and Divakharī to Divkharī.

The charter was written by *Paṇḍit* Lakshmīkānta.

Text

Seal { श्री-
सीताराम-
जनितप्रताप
पृथीसिंह
ब्रह्मा

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीविक्रमादित्य संवत् १७१८ शास्त्रसंवत् (ll.2-4) ३७ श्रावणे मासे शुकले पक्षे । पंचम्या तिथौ ।-श्रीरामराम [etc. (l.5) .... श्रीपृथ्वीसिंघेन शाचाख्यमंडल-[मध्य]तो लाभालिकं-(l.6) का । कात्यायनगोत्राय प्रागीदास शर्मणे ब्रह्मणाय संप्रदत्तं ॥ अथ भाषा (l.7) लाहडी १ इक कोह्ली । बीज पे ३ । १७ कोह्ली । माणि ३ ओतड । भि(भु)–(l.8)इ दी लगी इधी दि सीमा साचे दी बत परे दिवखरी दी बत (l.9) बुह्वे(ह्ले) होर खडा मंझ गोरु दी बता बुह्ले बडी घोडी उपरे घरठाऐ (l.10) दीतु दि दिति ऐ ठाउर रय्वे दी घरठाइ तथा ल्हडी मापी खय्व (l.11) से मखण ह्ये कोट्वाले बिधिऐ ह्ये अपणा धरम करी श्रीमहा- ( ) राज पृथीशींघे मत्र रल प्रगीदस की दीत ऐह् धरम श्री-(ll.13-14) राजे दते ऐह् पालण लिखितं पं लक्ष्मीकांतेन पालनात् परमो etc.[1]

Translation

Seal: Pṛithvīsiṁhabrahman who owes his majesty to the holy Sītā and Rāma

(L. 1) Om Hail ! Obeisance to the holy Gaṇeśa ! In the year 1718 of the illustrious Vikramāditya, the Śāstra year 37, the month of Śrāvaṇa, the bright fortnight, on the 5th day, the illustrious *P.M.* Pṛithvīsiṁha has granted one *lāhaḍī* (*of land*) in the *maṇḍala* called Śācha to the Brāhman named Prāgīdāsaśarman of the Kātyāyana *gotra*.

(L. 6) Now the *bhāshā*: One 1 *lāhaḍī* of wet land—3 *peḍas* and 17 (*māṇis*) of seed-corn being the (*measure of the*) wet land, adjoining to 3 *maṇīs* of the dry land —, the boundaries hereof are: beyond the path to Sācha, below the path of Divakharī, and below the cattle track within the rivulet, above the big rock. The homestead of Dītu has been given. This spot — the homestead of Rayvā—, and the one *lāhaḍī* measured by Khayvasa Makhaṇa and Koṭvāla Bidhiā, have been given by the illustrious king Pṛithvīsiṁha, as a pious gift by himself, to Matrarala Prāgīdāsa.

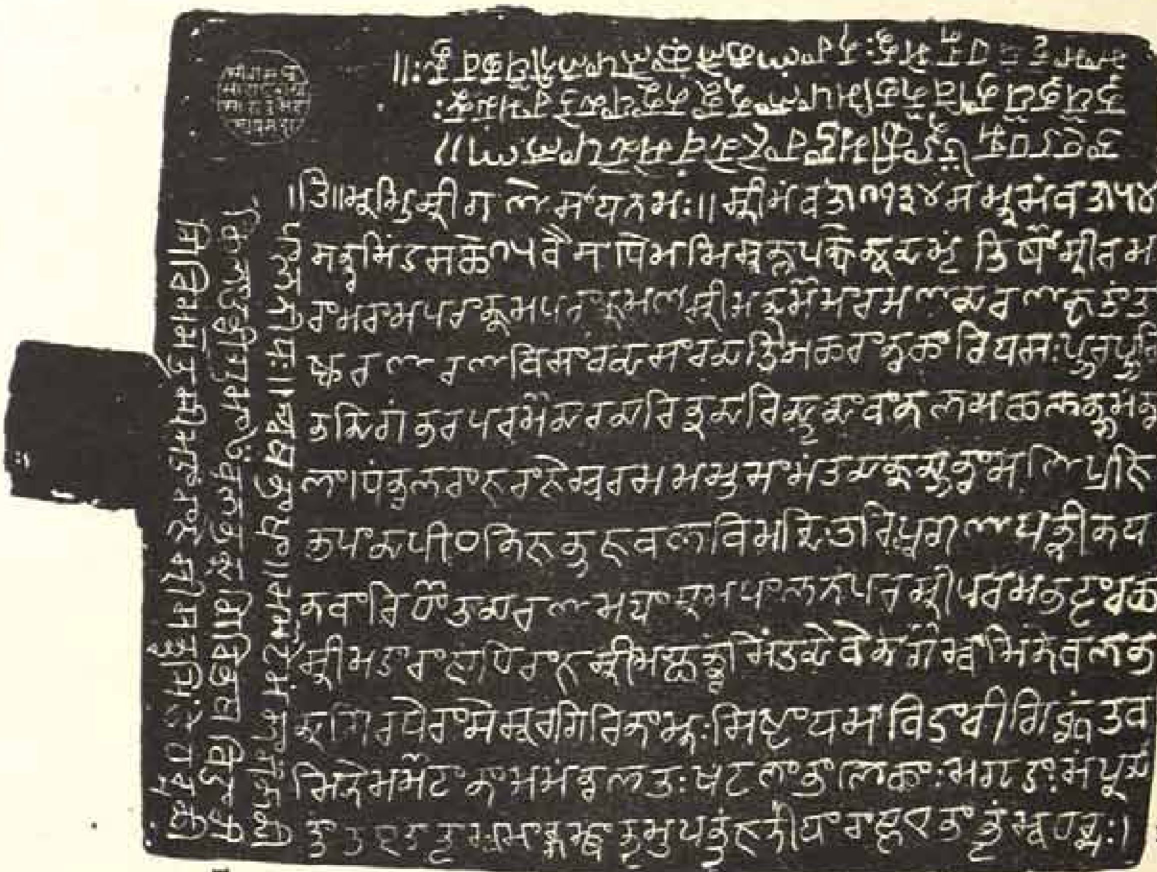
(L. 12) This pious gift of the illustrious king should be preserved.

(L. 13) (*This*) has been written by *Paṇḍit* Lakshmīkānta.

(Here follows one customary verse.)

[1] See below p. 177.

A.—LAKSHMI-NARAYANA TEMPLE PLATE OF SATRUSIMHA; V. S. 1734.



SCALE: TWO-THIRDS.

B.—CHAMBA PLATE OF UMEDASIMHA; V. S. 1805.



B. CH. CHHABRA. SCALE: ONE-HALF. SURVEY OF INDIA, CALCUTTA.

Reg. No. 3977 E'38 500'53.

No. 77. LAKSHMI-NARAYANA TEMPLE PLATE OF SATRUSIMHA; V.S. 1734

(Plate XXX, A)

This plate[1] belongs to the temple of Lakshmī-Nārāyaṇa at Chamba proper and is now deposited in the Bhuri Singh Museum there, bearing the catalogue number B, 34. It measures about 8¼" high by 10" wide excluding the handle on its left. In its top left corner it has a seal with a Nāgarī legend containing the king's name. The inscription consists of 18 lines in all, of which lines 13-15 appear in the left margin and lines 16-18 inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The inscription is dated in the Śāstra year 54, V.S. 1734, 15th year of Śatrusiṁha—obviously referring to his reign—, on the 12th day of the bright fortnight of Vaiśākha. The Vikrama year corresponding to the Śāstra year 54 should be 1735 and not 1734 as mentioned in the record. Possibly here again we have a mistake similar to one already observed. The date may thus be equated with Tuesday, 23rd April, A.D. 1678. The mention of the regnal year is significant inasmuch as it shows that Śatrusiṁha's accession took place about A.D. 1664.

The inscription records the king's gift of six *lāhaḍīs* of land out of his personal property at Samoṭa[2] to two Gosvāmins, Balabhadragiri and Bihārīgiri. The first of the two donees is stated to be a disciple of Rāmeśvaragiri, but probably the second was also a disciple of the same *guru*.

It is noteworthy that there is no indication of the grant being a perpetual one. On the other hand there seems to be an implication that it is liable to be seized in the case of the donees defaulting in their religious duty.

TEXT

Seal {
श्रीरामप्र-
सादाप्तरा[ज्या](ज्य)-
श्रीशत्रुसिंह-
स्येयं मुद्रा

। ॐ ।। स्वस्ति श्रीगणेशाय नमः ।। श्रीसंवत् १७३४ शास्त्रसंवत् ५४ (1.2) शत्रुसिंहशके १५ वैशाखे मसि शुक्लपक्षे द्वादश्यं तिथौ श्रीरम (1.3) रामरामपराक्रमपराक्रमणश्रीमद्रमोमारमणचरणकृतांत- (1.4) ष्करण रणविशाव(र)द शारदहिमकरानुकारियशःपूरपूरि-(1.5) तदिगंतर परमोदारचरित्र दारिद्र्यदावा-नल सकलभूमंड- (1.6) लाखंडल राजराजेश्वर समस्तसामंतचक्रचूडामणिपूजि -(1.7) तपादपीठ निज-भुजबलविमर्दितरिपुगणपत्नीनय- (1.8) नवारिधौतचरण सर्वाश्रमपालनपर श्रीपरमभट्टारक (1.9) श्रीमहाराजाधिराज श्रीमच्छत्रुसिंहदेवेन गोस्वामिने बलभ- (1.10) द्रगिरये रामेश्वरगिरिनाम्नः शिष्याय

[1] No. 54 of *APRAS, NC*, 1903-04, p. 10.
[2] It is the name of a village, but wrongly called a *maṇḍala* in the inscription.

गिढंतव (वा)-(l. 11) स्तने समोटानाममंडलत: षट लाभालिका: सगृहा: संप्रद- (l. 12) त्ता त एताभ्या स्वमार्गस्थाभ्यमुपभुंजनीया राज्ञा एताभ्यं स्वधर्म: । (l. 13) पालनीय: ॥ अथभाषा ॥ समोटे मंझा गोझ दी (l. 14) छि लाहडी गुसाइ बलभद्रगिरि तथ बिहारी-(l. 15) गिरि समेत शीमहाराजे श्रीशत्रुसिंहे धर्म की-(l. 16) ता एह धर्म इह्ना की महाराजे दे वशे दे पालणा ॥ (ll. 17-18) भुयो भुयो भाविनो etc.[1]

TRANSLATION

Seal : This is the seal of the illustrious Śatrusiṁha who has acquired the kingdom through the favour of the holy Rāma.

(L. 1) Om. Hail ! Obeisance to the holy Gaṇeśa ! In the glorious (*Vikrama*) year 1734, the Śāstra year 54, the year 15 of Śatrusiṁha, the month of Vaiśākha, the bright fortnight, on the 12th day, the illustrious *P.M.* Śatrusiṁhadeva,[2] has granted six *lāhaḍīs* (*of land*) together with the homestead in the *maṇḍala* called Samoṭa to Gosvāmin Balabhadragiri, a disciple of Rāmeśvaragiri, a resident of Girḍhaṁta (?). These may be enjoyed by both[3] of them, adhering to their creed.[4] The king should protect his pious gift for them.

(L. 13) Now the *bhāshā* : the illustrious king Śatrusiṁha has made a gift of six *lāhaḍīs* (*of land*) out of his personal property at Samoṭa to Gusāi Balabhadragiri and his associate Bihārīgiri. This pious gift is to be preserved by the king's descendants for them.

(L. 17) (Here follows one customary verse.)

No. 78. CHAMBA PLATE OF UMEDASIMHA; V.S. 1805
(*Plate XXX, B*)

This plate[5] is reported to have been in the possession of the former *Rājaguru Paṇḍit* Mohan Lāl, at Chamba. It measures about 9¼" high by 11¾" wide excluding the handle on its left. In its top left corner is engraved a circular seal with a four-line legend containing the king's name. In the present instance it is not only the legend that is written in Nāgarī characters, but the whole of the inscription, too, is in that script. The inscription consists of 27 lines in all, of which lines 19-21 appear in the left margin and lines 22-27 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 24, V.S. 1805, Śaka 1610, on the full-moon day of Māgha, which may be equated with Sunday, 22nd January, A.D. 1749. Its object is to register the

[1] See below, p. 178.

[2] Among the conventional epithets applied to the king are some which are not met with in any of the previous charters.

[3] The reference is possibly not to Balabhadragiri and his *guru*, but to Balabhadragiri and Bihārīgiri as implied in the *bhāshā* portion.

[4] This probably implies that in the event of any misconduct on their part the grant might be confiscated.

[5] No. 55 of *APRAS, NC*, 1903-04, p. 10.

king's grant of a house-site and two *lāhaḍīs* of land to a Brāhman named Chakrapāṇi of the Bhāradvāja *gotra.* The house site is stated to be situated in the locality called Ukhrūḍā in the city of Champaka (Chambā) and to have belonged to Mīā Ajab Singh. The locality is now known as Khrūḍā Mohallā. The piece of land lay in the village of Kuḍī in the Hubār *pargaṇā* of the Bhaṭṭi *wazārat,* which is identical with the modern Kuḍḍī there.

The two gifts were made on separate occasions. That of land is stated to have been made on an occasion when Umedasiṁha visited Lahore. The gift was a *dakshiṇā* to the *Paṇḍit* for his reciting the *Durgā-saptaśatī,* evidently invoking the blessings of the deity for safety and luck to the king during his journey. Such a journey in those days of poor communications was conceivably attended with risks and difficulties. [1]

The charter was written by one *Paṇḍit* Paurakānta.

TEXT

Seal { श्रीशद-
तराज्यस्यो-
मेदसिंह-
स्येय(यं) मुद्रा

।। ॐ स्वस्ति श्रीगणेशाय नमः ।। श्रीमद्विक्रमार्कसंवत्सरे । १८०५ ।। श्रीशालिवांहनशाके (1. 2) संवत् १६१० (१६७०) ।। शास्त्रसंवत् । २४ ।। माघे मासे शुक्ले पक्षे पौर्णमास्यां तिथौ श्रीरामरा- (ll. 3-5) म etc. (1. 6) श्रीमत् उमेदसिंहवर्मदेवेनात्र चंपकपुरमध्यतः उख्रूडानामस्थानमध्ये मीआं अज- (1. 7) बसिंहस्य गृहस्थानं संकल्पहस्तोदकेन भारद्वाजगोत्राय त्रिकुलनिर्मलाय त्रिस(सं)-(1. 8) ध्योपासकाय पंडितचक्रपाणीशर्मणे ब्राह्मणाय संप्रदत्तं अन्यच्च हुवाराख्यग्राममध्ये (1. 9) कुडीनाम तन्मध्यतः लाभारिका-द्वितयमात्रं चंडीपाठदक्षिणात्वेन स(सं) कल्पहस्दोदके- (1. 10) न संप्रदत्त तदेनन ससंतानेन चंद्रसूर्य-ब्रह्मांडस्थितिपर्यंतमुपभुजनीयं ।। यष्कश्चि- (1. 11) न्मम वंशजोन्यो वापहर्ता स्यात्स वध्यो दंडयो नरकपाती स्यात् ।। अथ भाषा दोठा– (1. 12) ई अज॰सिह दी चोकी दा अमल प्रमाण सभ श्रीमहाराजे उमेदसिंहे पंडत चक्रपा-(1. 13) णी की सकल्पकरी हस्तादक दिता होर हुवारे दी कुडी मंझा लहोरे दे पाठे दी द-(1. 14) क्षिणा करी हस्तोदक केरी श्रीमहाराजे उमेदसिंह पंडत चक्रपाणी की संकल्प क- (1. 15) री लाहडी दो २ दिति झुमडी समेत ।। एह धर्म ॰ महाराजे उमेदसिंह दे वंशे (1. 16) दे पुत्रे पौत्रे । प्रपौत्रे अगे बंसे दे सभ नी पंडते चक्रपाणी दे बंसे दे कने सभ- (ll. 17-24) ना कते(ने) पालना ।। अत्र स्मृतिः ।। साधारोयं etc.[2] (1. 25) ... श्रीपडिते पौर-(1. 26) कांतेन लिष्या सुभमस्तु श्रीलक्ष्मीनारायणोत्र सा- (1. 27) क्षी भवतु: ।। ॐ ।। श्रा ।।

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[1] [The danger threatening Umēd Singh on his way to Lahore came not from poor communications to which the hill people were accustomed, but from the chaotic conditions in the Punjab after the first invasion of Ahmad Shāh Durrāni in 1747-48. For Umēd Singh could probably travel with only a small retinue, as a strong following would have been interpreted as an assumption of higher rank and of more power than the Mughals conceded to the petty Zamīndār (what Umēd Singh was in their eyes), and thus, as an insult to the new Mughal Governor whose favour he was trying to win. We know of the visit also of number of other *rājās* and princes of Chambā and other Himalayan States to the Mughal court and always the following accompanying them seems to have been small.—H. Goetz]

[2] See below, p. 18

TRANSLATION

Seal: This is the seal of Umedasiṁha who has been endowed with the kingdom by Śrīśa (Vishṇu).

(L. 1) Om. Hail ! Obeisance to the holy Gaṇeśa ! In the year 1805 of the illustrious Vikramārka, the year 1670 of the illustrious Śaka Śālivāhana, the Śāstra year 24, the month of Māgha, the bright fortnight, on the full-moon day, the illustrious *P.M.* Umedasiṁhavarmadeva has, here, donated, with libation of water, the house-site of Miā Ajab Singh in the locality known as Ukhrūḍā within the city of Champaka to the Brāhman *Paṇḍit* Chakrapāṇiśarman of the Bhāradvāja *gotra*, of pure descent, who (*regularly*) performs the *tri-sandhyā* rites. Besides, (the same *Paṇḍit*) was given two *lāhaḍīs* (*of land*) at the village of Kuḍī in the *maṇḍala* called Hubāra, with libation of water, as honorarium for the recitation of the Chaṇḍī, *i.e., Durgā-saptaśatī* (*by him*).

(L. 10) That is to be enjoyed etc., (as usual).

(L. 11) Now the *bhāshā*: the whole of Ajab Singh's mansion comprising two sites has been given away as a *hastodaka* charity by the illustrious king Umedasiṁha to *Paṇḍit* Chakrapāṇi. Furthermore, the illustrious king Umedasiṁha gave two *lāhaḍīs* (*of land*) along with the occupants there at Kuḍi in Hubāra, with libation of water, to *Paṇḍit* Chakrapāṇi for his recitation on the occasion of (*the king's visit to*) Lahore.

(L. 15) This pious gift is to be protected in future by all the successors of the illustrious king Umedasiṁha for all those of *Paṇḍit* Chakrapāṇi.

(L. 17) Here is the *Smṛiti*: (here follow five customary verses).

(L. 25) (*This*) has been written by the illustrious *Paṇḍit* Paurakānta.

(L. 26) May there be prosperity !

May the holy Lakshmī-Nārāyaṇa be a witness hereto ! Om. Prosperity

No. 79. CHAMBA PLATE OF RAJASIMHA; V.S. 1833

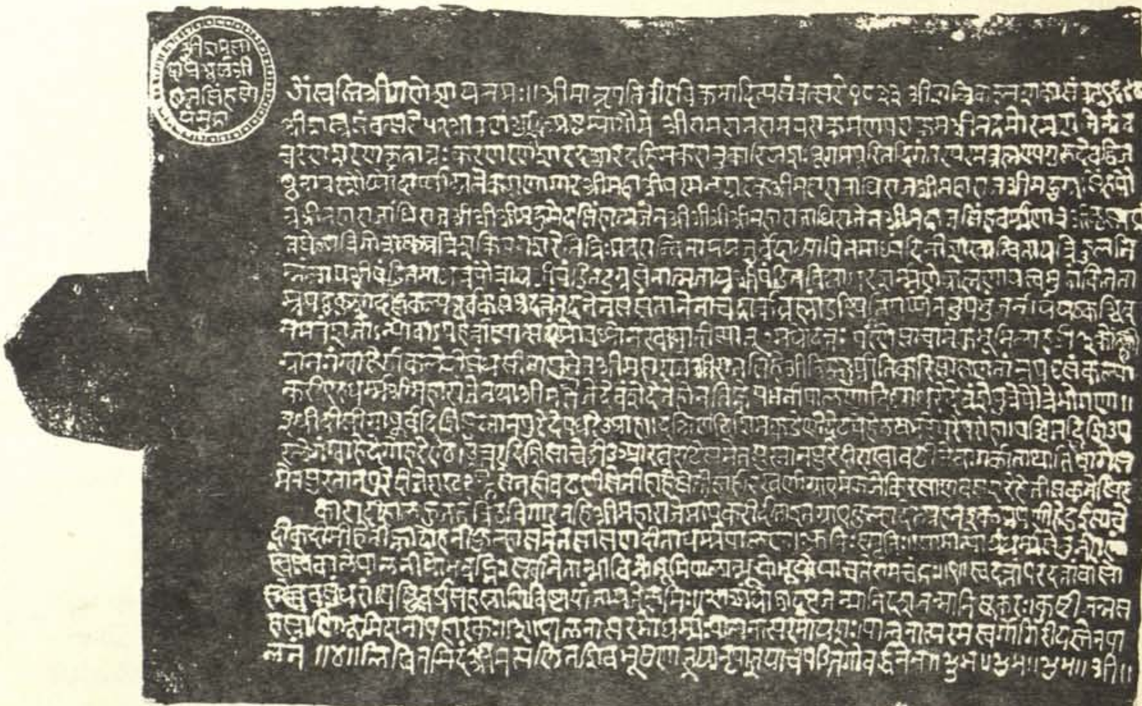
(*Plate XXXI, A*)

This[1] plate is said to have been in the possession of one Chāma, presumably of Chamba. It measures 7¾" high by 11" wide excluding the handle on its left. In its top left corner it has a circular seal with a four- line legend containing the king's name. As in the foregoing inscription, so in the present one, too, Nāgarī characters are employed both in the legend and in the record itself. The present inscription consists of 20 lines.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 52, V.S. 1833, Śaka 1698, on Tuesday, the 8th day of the bright fortnight of Śrāvaṇa, which regularly corresponds to Tuesday, 23rd July, A.D.

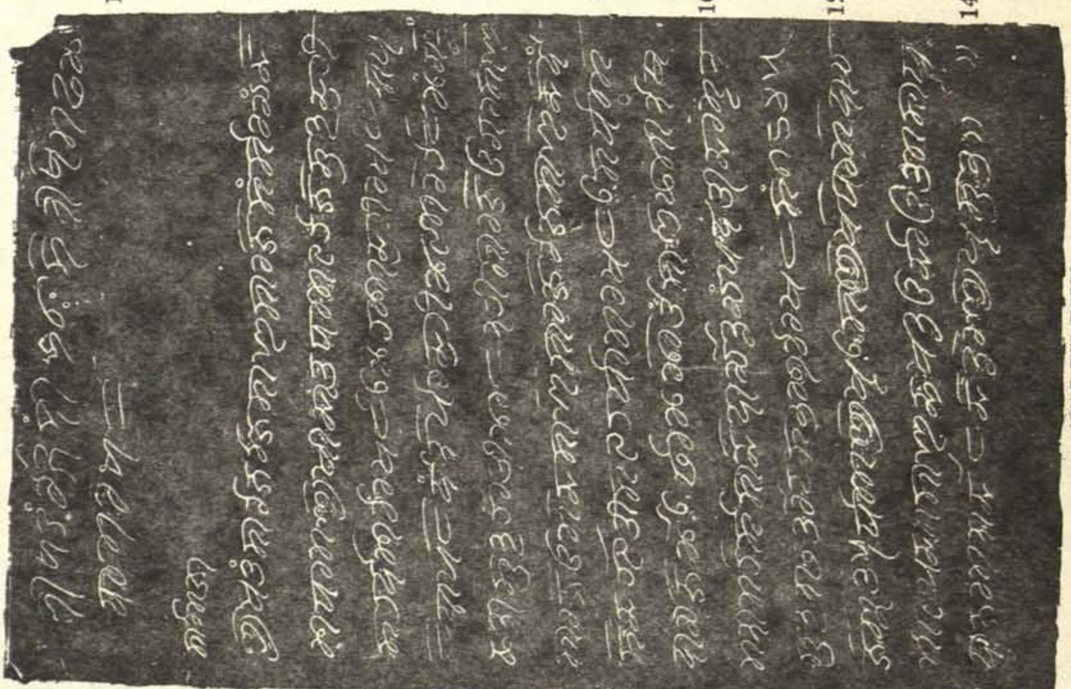
[1] No. 56 of *APRAS. NC*, 1903-04, p. 10, where the locality of the plate is wrongly stated to be Kuḍī (Huvāra *pargaṇa*).

A.—Chamba Plate of Rajasimha; V. S. 1833.



SCALE: THREE-FIFTHS.

B.—Treaty between Rajasimha and Samsarachanda.



SCALE: TWO-THIRDS.

1776.[1] It records the king's gift of three *lāhaḍīs* of land at the village of Lower Gaṁgvāha in the Sāch *parganā* to a Brāhman, Vidyādhara Śarman by name of the Atri *gotra*. The record also acquaints us with the names of the father and grandfather of the donor as well as of the donee.

The village Gaṁgvāha has been mentioned in two earlier inscriptions as well (Nos. 18, 36). The present inscription mentions two villages of that name one being upper and the other lower. They are now called Gugāṁh Uprlā and Gugāṁh Jhiklā respectively. Suratānapura, which is stated to be in their vicinity, is identical with the modern Sultānpur there.

The charter was written by *Paṇḍit* Govardhana, evidently a disciple of one *Paṇḍit* Śivabhūshaṇa.

TEXT

श्रीशप्रसा-
दाप्तैश्वर्य श्री-
राजसिंहस्ये-
यं मुद्रा

ॐ स्वस्ति श्रीगणेशाय नमः ॥ श्रीमान्नृपतिवीरविक्रमादित्यसंवसतरे १८३३ श्रीशालिवाहन शाका संवत् १६९८ (ll. 2-3) श्रीशास्त्रसंवत्सरे ५२ श्रावणशुदि अष्टम्यां भौमे श्रीरामराम etc. (l. 4) . . श्रीमदुग्रसिंह पौ- (l. 5) त्र श्रीमहाराजाधिराज श्रीश्रीश्रीमदुमेदसिंहात्मजेन श्रीश्रीश्रीश्रीमहाराजाधिराजेन श्रीमद्राजसिंहवर्म्मणात्र श्रीकृष्णप्री- (l. 6) तये अत्रिगोत्राय अत्रिशक्तिपराशरेति त्रिः प्रवरान्विताय यजुर्वेदाध्यायिने माध्यंदिनीशाखान्विताय त्रिकुलनि- (l. 7) र्म्मलाय श्रीपंडितमाधवपौत्राय श्रीपंडितउग्रसेनात्मजाय श्रीपंडितविद्याधरशर्म्मणे ब्राह्मणाय स्वमुद्रांकितता- (l. 8) म्रपट्ट कुशोदक संकल्पपूर्वक संप्रदत्तं तदनेन ससंतानेनाचंद्रार्कब्रह्मांडस्थितिपर्यंत्तमुपभुंजनीयं यष्कश्चित् (l. 9) मम वंशजोऽन्यो वाऽपहर्ता स्यात्स दंड्यो वध्यो नरकपाती स्यात् [।] मयो दत्तः परगणे साचामंझ भूमि लाहड़ी ३कोह्ली ( ) ग्राम गंग्वाहे झीकले दी संध सीमा समेत श्रीमहाराजें श्रीराजसिंहे श्रीविष्णुप्रीतिकरि सासण तांम्रपट्ट संकल्पा (l. 11) करि एह धर्म्मं श्रीमहाराजे तथा श्रीमहाराजे दे वंशे दे जे होन तिह्ले सभनी पालणा विद्यावरे दे वंशे पुत्रे पौत्रे भोगणा ॥ (l. 12) इवी दी सीमा पूर्व दिशि सुरतानपुरे दे पघरे उप्राहा । दक्षिण दिशि मकडेनी दे टपे हेठ षमरे परे परांहा । पश्चिम दिशि उप- (l. 13) रले गंग्वाहे दे गोहरे हेठ । उत्तर दिशि शाचेडी उआर घराटे समेत सुरतानपुरे दी राखा बढी जे बाग कीता था तिस बागे स- (l. 14) मेत सुरतानपुरे दी जे राख ह से कुसे नही बढणी से जीहा हे से तीहा ही रखणी ग्राए मंझ जे किरसाण वसदा रेहे तीस कने सिर-(l. 15) कारा दी हाल हुजत विठ विगार नहि श्रीमहाराजे माप करी दीता इत ग्राए कुल्हा दो अहन इक अपणी हे दुई साचे (ll. 16-19) दी कदीमी हे तोह्ला दोहनी कुल्हा समेत सासण दीता धर्म्म पालणा । श्रुतिः स्मृतिः ॥ सामान्यो यं etc.[2] (l. 20) लिखितमिदं श्रीमत्पण्डितशिवभूषणाज्ञया नृपाज्ञया च पंडित गोवर्द्धनेन ॥ शुभ ॥ शुभ ॥ शुभ ॥ श्री ॥

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[1] According to Diwan Bahadur L. D. Swamikannu Pillai's *Indian Ephemeris*, the given *tithi* should correspond to Wednesday, 24th July A. D. 1776, thus slightly irregular.

[2] See below, p. 178.

TRANSLATION

Seal : This is the sael of the illustrious Rājasiṁha who has acquired sovereignty through the favour of Śrīśa (Vishṇu).

(L. 1) Om Hail ! Obeisance to the holy Gaṇeśa ! In the year 1833 of the illustrious king and hero Vikramāditya, the year 1698 of the illustrious Śaka Śālivāhana, the glorious Śāstra year 52, on Tuesday, the 8th day of the bright fortnight of Śrāvaṇa, the illustrious *Mahārājādhirāja* Rājasiṁhavarman, son of the illustrious *Mahārājādhirājā* Umedasiṁha (*and*) grandson of the illustrious *P.M.* Ugrasiṁha, has, here, out of devotion to Lord Kṛishṇa, granted a copper charter, marked with his own seal, with libation of water to the illustrious Brāhman *Paṇḍit* Vidyādharaśarman, son of the illustrious *Paṇḍit* Ugrasena (*and*) grandson of the illustrious *Paṇḍit* Mādhava, of the Atri *gotra*, of the threefold Pravara of Atri-Śakti-Parāśara, of pure descent, a student of the Mādhyandinī *śākhā* of the Yajurveda.

(L. 8) That is to be enjoyed, etc., (as usual).

(L. 9) I, the illustrious king Rājasiṁha, have given, out of devotion to Lord Kṛishṇa, three *lāhaḍīs* of land, with the defined limits, in the village of Lower Gaṁgvāha in the Sāch *pargaṇā*, with libation of water, by means of a copper-plate charter.

(L. 11) This pious gift is to be preserved by the illustrious king and all the descendants of the illustrious king, (*and*) is to be enjoyed by the descendants of Vidyādhara.

(L. 12) The boundaries hereof are: on the east above the table-land of Suratānapura; on the south below the steps of Makaḍenī, beyond Khamarā; on the west below the footpath of Upper Gaṁgvāha, on the north inwards from the Sācheḍi (*rivulet*). (*The donated land*) includes the watermill and the garden which was laid after having cut down the reserved forest of Suratānapura. Nobody should cut (*wood*) in the reserved forest of Suratānapura; it should be preserved as it is. The State is not to exact services or forced labour from the cultivators who dwell in the village; the illustrious king has exempted (*them from that*).

(L. 15) There are two watercourses (*flowing*) to this village, one belonging to itself (*and*) the other previously existing in Sāch. Both of them have been included in the grant. The pious gift is to be protected.

(L. 16) There are the *Śruti* and *Smṛiti* : (here follow four customary verses).

(L. 20) This has been written by *Paṇḍit* Govardhana by the order of the illustrious *Paṇḍit* Śivabhūshaṇa and by the order of the king.

Prosperity.

No. 80. TREATY BETWEEN RAJASIMHA AND SAMSARACHANDA

(*Plate XXXI, B*)

This plate[1] belongs to the State, and is now deposited in the Bhuri Singh Museum at Chamba, where it bears the catalogue number B. 36. It measures about

[1] No. 1 of *APRAS, NC*, 1906-07, p. 8.

$10\frac{1}{4}''$ high by $6\frac{5}{8}''$ wide, the inscription running breadthwise. The plate has no handle. Nor is there any seal on it. The inscription covers 16 lines, the last two appearing in the top margin. The document is written in a cursive hand in Tākarī characters. It is stated in the document itself towards the end that it was written by Rājasiṁha. Thus, the present plate provides us with a specimen of the king's own hand-writing. The engraver engraved whatever the king wrote on the sheet of copper with pen and ink.

The language is Chambyālī throughout. The record is dated on the 25th day of Jeṭh (Jyeshtha) in V. S. 1845 (A. D. 1788). It is an unusual document inasmuch as it does not register any land-grant or the like, but contains a treaty between Rājasiṁha, the ruler of Chamba, and Saṁsārachanda, the chief of Kangra.

The terms of the treaty aim at the maintenance of friendly relations between the two rulers.

The treaty was written by Rājasiṁha at his camp at Nadoṇa, now Nadaun, in Kangra in the presence of several witnesses mentioned by name in the record.

Text

श्री रामजी (1. 2) लीखतं श्रीराजराजसीघ श्रीरजे संसारचंदे (1. 3) की धरम लीखी दीत धरम एहे जे सुत्र दुही (1. 4) सह्वा कीठा रखणा इक हकम दुही रखण अप- (1. 5) णे अपणे बंने पारदुही कसम रेहाण कंगडे (1. 6) छडी सुत्र होर ती करण नही श्रीराजेउगरसीघे (1. 7) श्रीरजे उमेदसीघे श्री-रजे राजसीघे दे बं-(1. 8) से द होए तीस एह धरम रखण इस धरमे (1. 9) बीच जे कोई फरक करे तां श्रीलछमीनाथ (1. 10) मनीमहेशा श्रीदेवी चोड चंपवती दरम्यन (1. 11) सुत्र नफ तरोट सभ कीठा रखण सं १८४५ (1. 12) जेठ प्र २५ धरम लीख्य इस लीखे धरमे बीच (1. 13) मीए पदमसीघ झखड उदार उतम सीधु (1. 14) बीजराम नी(ना)दोण दे डरे लीख्य शुभ॥ ॥(1. 15) लीखतं राजसींघ इसे लीखे मफक (1. 16) धरम रखण

Translation

(L. 1) Homage to the holy Rāma!

(L. 2) It is recorded that a solemn agreement between the illustrious king Rājasiṁha and the illustrious king Saṁsārachanda has been signed. The agreement is this that both the chiefs should maintain friendly relations. They both are to employ one officer (*to be stationed*) on their common frontier. Both of them should keep their pledge. (*Rājasiṁha*) is not to enter into alliance with any state except Kangra. The descendants of the illustrious king Ugar Singh, the illustrious king Umed Singh, (*and*) the illustrious king Rāj Singh are to abide by this agreement. Whosoever violates this agreement will be answerable to the holy Lakshmī-Nārāyaṇa, Maṇimaheśa, the holy goddesses Chāmuṇḍā and Champāvatī. The relations are to be preserved at all costs—through loss or gain.

(L. 11) The agreement is written on the 25th day of Jeṭh (Jyeshṭha) in the year 1845. The witnesses to this written agreement are Mīā Padmasiṁha, Jhakhaḍ, Udār, Uttam, Sīdhu and Bījrām.

(L. 14) (*This agreement*) has been written at the camp of Nādoṇa.
Prosperity !

(L. 15) (*This*) has been written by Rājasiṁha. The agreement is to be fulfilled according to this document.

No. 81. VADI GRANT OF SRISIMHA ; V. S. 1913

This plate is said to have been in the possession of *Paṇḍit* Durjodhan *alias* Purshottam at Chamba. It is not included in Dr. Vogel's collection. It therefore follows that it was discovered subsequently, like the Chamba plate of Balabhadra of V. S. 1649 (No. 33). The plate consists of three small sheets of copper mixed with brass, dovetailed into one whole. It measures 8″ high by 13″ wide excluding the handle on its left. The reverse of the plate shows traces of what appears to be a rejected or cancelled inscription. Though nothing can be read of its contents, its script is Nāgarī which is also employed in the grant under discussion. The inscription consists of 15 lines. In its top left corner it has a circular seal with a four-line legend containing the king's name.

From the way the inscription stops abruptly, without completing the verse quoted from the *Durgāsaptaśatī*, it appears to be an unfinished charter. The space left blank in line 1, for the numerals indicating the particular Vikrama year, leads to the same conclusion. Still, considering that the donee in this instance is a deity, the grant seems to have actually been issued and the document is, therefore, to be regarded as a valid one.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 32, corresponding to V. S. 1913, on the new-moon day in the month of Māgha on the *Ardhodaya* occasion. Since this particular *parvan* falls only on a Sunday, the date is verifiable. It, thus, corresponds to Sunday, 25th January, A. D. 1857.

The inscription records that king Śrīsiṁha made an offering of the village called Vāṭikā or Vāḍī in the Panjlā *pargaṇā* to the goddess Jalamukhī, the deity of that village. The inhabitants of that village were exempted from all sorts of taxes, forced labour, etc. The whole produce from that village was to be spent on conducting the daily worship of the goddess.

Vāṭikā is the Sanskrit name of the village Vāḍī which still exists in the Panjlā *pargaṇā*. The other villages mentioned in the record are Bhujā and Kikīhā which are identical with Bhujjā and Kakīhāṁ respectively. The first of these is referred to also in an earlier inscription (No. 63).

Text

Seal { श्रीलक्ष्मी-
नाथ सहाई
श्रीराजा श्री-
सिंह मुद्रा

॥ श्रीगणेशाय नमः ॥ श्रीविक्रमादित्यसंवत् ॥ [१९१३*[1]] श्रीशास्त्रसंवत् ३२ माघे मासे कृष्णे पक्षे (ll. 2-3) अर्धोदयपर्वयुक्त अमावास्यां श्रीरामराम etc. (1.4)……श्रीश्रीसिंवदेयेनात्र श्रीजलमुखी प्रीतये पंजलामध्यतः वा- (1.5) टिकाग्रामसीमाप्रमाणसंप्रद[त्तं] ॥ यः कश्चित् मम वंशजो अन्यो वापहर्ता सयात्स दण्ड्यो वध्यो नरकपाती स्यात् (1.6) अथ भाषा ॥ ग्राम १ इक वाडि परगने पंजले मंज लाहडी चोर ४ सीमाप्रमाण [घ]रे [ं]रठांई समे[त्] श्रीमहा- (1.7) राजे श्रीसिंहे श्रीवाडी दी देवी जलमुखी की भोगे की सासण चाढ्या । एह् सासण हस्तोदक करि चाढ्या ॥ (1.8) अत्र सीमा विभागः ॥ पूर्वदिशि घ्राहणा हेठे सीमा ॥ उत्तर दिशि भुजे दे नाले उआरे पादके हेठ सीमा ॥ पश्चि-(1.9)म दिशि छंडी समेत नकोडे तांई सीमा ॥ दक्षिण दिशि किकीहे दे नाले परे सीमा ॥ प्रेहुताई गोचर[क] (1.10) एह सासण श्री– महाराजे श्रीसिंहे श्र।वाडि दी देवी जलमुखी की भोगे की चाटि[ढि] ॥ इस सासण कने वा-(1.11) क्षपोंद उपोद पजहका सभ माप कीत्ति इसे सासणे दी झुमडी कने कुमोसा दी हुजत माप कीति ॥ (1.12) एह सासण श्रीमहाराजे श्रीसिघे बितलब करि श्रीवाडि दी देवी की चाढ्या ॥ श्रीमहाराजे श्री-(1.13)सिंहे दे वंशे दे होन तिह्वा धर्म पालना ॥ श्लोका ॥ सामान्योयं etc.[2] (1.14) दुर्गे स्मृत्ता(ता) हरसि भोति[3]-मशेष-(1.15) जंतो[:*] स्वस्थैस्मृता(ता) मतिमतीव सु(शु)भां ददासि ॥ (।) दारिद्रदु(द्र्य दुः) खभय[हा]रिणी(णि) क(का) त्वदन्या सर्वोपकारकर-[4]

Translation

Seal: This is the seal of the illustrious king Śrīsiṁha who has the holy Lakshmīnātha as his patron.

(L. 1) Obeisance to the holy Gaṇeśa ! In the year 1913 of the illustrious Vikramāditya, the glorious Śāstra year 32, the month of Māgha, the dark fortnight on the new-moon day, on the *Ardhodaya* occasion, the illustrious *P. M.* Śrīsiṁha has, here, donated the village of Vāṭikā, to the extent of its boundaries in Panjlā for the pleasure of the holy Jalamukhī.

(L. 5) Whosoever, whether of my family or anybody else, would encroach (*hereupon*) deserves to be punished and put to death and may descend into hell !

(L. 6) Now the *bhāshā*: One 1 village (*called*) Vāḍi in the Panjlā *parganā* – (*comprising*) four 4 *lāhaḍīs*—to the extent of its boundaries, including the homestead, has been given by way of offering to the holy goddess of Vāḍi as a *hastodaka* rent-free grant by the illustrious king Śrīsiṁha for the purpose of her worship.

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1 In the original a little space is left blank to insert the figure.

2 See below, 178.

3 The letter ति is incised below the line.

4 Add णाय सदार्द्र चित्ता. ॥ This is quoted from the *Durgāsaptáśatī*, IV. 17

(L. 8) The demarcation of the boundaries hereof : on the east the boundary lies below the ruins of a house ; on the north the boundary runs below the sacred footprints, inwards from the stream of Bhujā; on the west the boundary includes the bare hill-slope (*and*) extends to the spur of the hills; on the south the boundary runs across the brook of Kikīhā. The pasture extends as far as Prehu.

(L. 10) This grant the illustrious king Śrīsiṁha has dedicated to the holy goddess Jalamukhī of Vāḍi for (*the maintenance of*) her worship. This grant has been exempted from all (*taxes such as*) *vāksha, poṁda, upoṁda, paṁjahakā,* (*etc.*). The peasantry within this grant has likewise been exempted from the bother of forced labour. The illustrious king Śrīsiṁha has made an offering of this grant to the holy goddess of Vāḍi, granting all exemptions. The descendants of the illustrious king Śrīsiṁha are to protect this pious gift.

(L. 13) (Here follows one customary verse.)

(L. 14) (Here follows one verse in praise of the goddess, quoted from the *Durgāsaptaśatī.*)

No. 82. LAKSHMINARAYANA TEMPLE PLATE OF SRISIMHA; V. S. 1915—1917

This plate is built into the left-hand wall of the main gate, leading to the spacious courtyard within which there is a group of six stone temples,[1] the principal one being that of Lakshmī-Nārāyaṇa.

Like the foregoing inscription of Śrīsiṁha, the present one, too, is in Nāgarī characters. A small portion in the beginning is composed in Sanskrit, while the rest is all in Chambyālī.

It records that on the 27th of Śrāvaṇa in the Śāstra year 34, V. S. 1915, king Śrīsiṁha issued orders to Lāhaḍyāḷa Śiva and Mehatā Nagendra for the construction of a gate in front of the temple of Lakshmī-Nārāyaṇa, that the work was started immediately and that on the 19th of Śrāvaṇa in the Śāstra year 36, V. S. 1917, the construction was completed. The gate is called Vaikuṇṭhadvāra in the inscription. Mehatā Nagendra is stated to be the *Wazīr* (*Vajira*)[2] to the deity of the temple.

The record also mentions various artisans and workmen by name who were employed in the construction of the gate.

Towards the end of the record two Sanskrit verses are quoted, announcing the high reward awaiting the builders of temples.

The inscription closes with the mention of its writer who is one *Upādhyāya* Mirachu, an original inhabitant of Viśvasthalī,[3] but at that time a resident of Champā (Chambā).

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[1] For a brief description of them, see *ACS*, Pt. I, p. 10.

[2] In the Sanskrit portion this term is rendered by *mantrin*.

[3] This is identical with the modern Basohli State.

TEXT

ओम्

ओम्
श्रीलक्ष्मीनारायण जी सहाई
श्रीमहाराजा श्रीश्रीश्रीसिंहात
निर्मितम् संवत् ३४ लै संवत्
३६ तकर

ओं स्वस्ति श्रीगणेशाय नमः ॥ श्रीमद्विक्रमार्कसंवत्सरे १९१५ श्रीशास्त्रसंवत्सरे ३४ श्रावणे मासि प्रविष्टे २७ श्रीरामरामरामपराक्रमपराक्रमण श्रीमद्रमोंमारमण नितातचरणशरणकृतांतःकरण रणविशारद हिम-करानुकारियशःपूरप्रपूरितदिगंतरैण अर्हनिशं दानमानप्रएणाग्रमश्रवणस्वेष्टदेवचिंतनादि वासाधितानेक धर्मेण श्रीमहाराजा धराकृतकेनकयशःपूरित परमभट्टारकेन श्रीमहाराजाधिराज राजपति श्रीश्रीश्रीश्रीसिंह-देवेन श्रीमदीश्वर प्रीत्यर्थं श्रीमल्लक्ष्मीनारायणस्य ...श मंदिरस्य तथा वैकुंठदारस्य निमाणार्थं श्रीलक्ष्मीना-रायणस्य मत्रि प्रवाल्लोकादिता ··· श्रीमद्विक्रमादित्यसंवत्सरे १९१७ शास्त्रसंवत्सरे ३६ श्रावण प्रविष्टे १५ पर्य्यंतं तथैव प्रतवादितं एतद्धर्मस्तु श्रीमद्भूपतिवंशजैराचन्द्रसूर्यंब्रह्मांडस्थितिपर्य्यंतं पालनीयं ॥ अथ भाषा विक्रमादित्यसंवत् १९१५ श्रीशास्त्रसंवत् ३४ श्रावण प्र० २७ श्रीमहाराजे श्रीश्रीश्रीश्रीसिंहे जी श्रीठाकुरे श्री-लक्ष्मीनारायणे जी दे देहरे दो कोठी दरवाजा वनाणे दा हुकम लाहड्याले शिवे श्रीठाकुरे दे वजीरे नगेन्द्रे मेहते चिपडे गरभे की फरमाया तां श्रीमहाराजे जी दे हुकमे मापक श्रीलक्ष्मीनारायण जी दी कोठी तथा बैकुंठ दरवाजे दा कम लाया संवते ३४ श्रावण प्र० १७ लई संवते ३६ दा श्रावण शुद्ध कोठी तथा दरवाजा वणाई तयार किता एह धर्म श्रीमहाराजे जी दा इसा जगा दी प्रतिपालना श्रीमहाराजे जी तथा जो श्रीमहाराजे जी दे वंश दा होए तिसने करणी श्रीठाकुरे श्रीलक्ष्मीनारायणे जी दे कमेती जशोल कोलुआ मद्दा पुज्याला कदारा बल्लभ पाहरी गुलेरु उमेदा गोंढाल तोषा परोथी कुनण दुंइलाल कान्हा कोठी दा कुठ्याला पिहुरे दा फिफ़याण षिलिया पाहरी जूटे दा गल्हाल अरजण हाजरी कीहें दा दयोड वदना गोटलि भागड कारीगिर त्रषाण रामद्याल कुनण हिमगिरी दा वटेहडा सुधोटू तथा कन्हीआ त्रयोदी दा वटेहडा ब्रह्माल कुनण चंबे दा वटेहडा धनिआं द्रोगा त्रयोदी दा कुम्हार सिवु कर खान दार लुहार चरण कमेत्ति थढेते वरड़ू समेत वणाई तयार किता विक्रमादित्य संवत् १९१७ शास्त्रसंवत् ३६ श्रावण प्रविष्टे १५ लिषया अथाऽस्य फलं श्लोक शिवस्य विष्णोश्च तथा परेषां ये कारयंत्यालयमादरेण भुक्त्वा तु भोगान्दिवि ते नराणां ततः परंधाम समाश्रयंते यः प्रासादं रचयति पुभान्देवतानां प्रयत्नात्कीर्तिसृतस्यभ्रमति भुवने वंश भागीर्थ याता दिव्यालानां सभजति सदा धाम तत्राभिलाषद्भुक्त्वा भोगा-न्पुनरपि भवेच्चक्रवर्ती पृथिव्याम् इति लिषितमिदमुपाध्यायो मिरचु विश्वस्थलीवासी श्रीमन्महाराजाधि-राज श्रीश्रीश्रीश्रीसिंहात्तमां श्रीमन्महाराज कृपया चंपायां कृतवसतिना मिरचुना लिखितम् । शुभम् ॥

STONE INSCRIPTIONS

No. 83. LAKSHMI-NARAYANA TEMPLE NICHE INSCRIPTION; SASTRA 55

(*Plate XXXII, A*)

In the southern wall of the temple of Lakshmī-Nārāyaṇa at Chamba is a projecting niche with two small stone pillars, at a height of about 9′ from the ground level. On the right-hand pillar is incised a short epigraph in three lines in the Devāśesha script. The letters are beautifully formed and deeply cut. Although the inscription is not hidden from view, yet it had remained unnoticed until recently.

When I copied it in June 1939, *Paṇḍit* Thakur Das told me that even he had not seen it till then.

It is dated in the year 55, which plainly refers to the Śāstra reckoning. As regards its contents, it simply records that the niche in question was caused to be built by one *Paṇḍit* Durugu. This name is followed by another read as *nai Gyana* and taken for *nāi Gyānā*,[1] *i.e.*, 'Gyānā, the barber.' From this it follows that the niche was dedicated jointly by the *Paṇḍit* and the barber. *Paṇḍit* Thakur Das, who concurred with me in this interpretation, saw nothing strange in such a joint performance by two individuals of such unequal social standing as is exemplified by the present inscription.

It is not easy to assign a definite date to this record in spite of the fact that it mentions the year 55. As is characteristic with the Śāstra reckoning, the number of centuries is omitted here. Such omission is often supplied by some accidental evidence. In the present instance, the mention of *paṇḍit* Durugu furnishes us with that kind of aid. We know that the writer of Maṅgaloā plate of Pratāpasiṁha (No. 25) is also one *Paṇḍit* Durugu, and it may be presumed that he is identical with *Paṇḍit* Durugu of the inscription under discussion. This presumption is raised to probability when we observe that the above mentioned record of Pratāpasiṁha is dated in the Śāstra year 58, that is, only three years later than the date of the present epigraph, so to say. In the case of Pratāpasiṁha, however, we could equate the Śāstra year 58 with the Vikrama Saṁvat 1639 with certainty. Accepting the proposed identification of *Paṇḍit* Durugu of the two records, we may now equate the Śāstra year 55 with V. S. 1636, corresponding to A. D. 1579, which would be the date of the present record. It may be added that the characters of the inscription assort very well with this date.

Text

१ एस देह्ले रे कमोइ
२ पंडित दुरुगु
३ नइ ग्यन ॥ सं ५५

Translation

The builders of this shrine are *Paṇḍit* Durugu (*and*) the barber Gyānā. Saṁvat 55.

No. 84. CHABUTRA STONE INSCRIPTION ; V. S. 1717
(*Plate XXXII, B*)

This record is carefully engraved on a block of stone, measuring about 2′ × 2′, set in the eastern wall of a *chabūtrā* at Chamba proper. The *chabūtrā* is a square

[1] *Gyānā* or *Gyān Chand* (Skt. *Jñānachandra*) is a personal name of common occurrence in North India.

A.—Lakshmi-Narayana Temple Niche Inscription; Sastra 55



SCALE: FIVE-TWELFTHS.



B.—Chabutra Stone Inscription: V. S. 1717.

SCALE: ONE-THIRD.

Survey of India, Calcutta.

B. Ch. Chhabra.
Reg. No. 3977 E36—100'53.

raised platform paved with slabs of slate stone. It is situated on the left side of the road leading to Bhadravāh, at the northern end of the plateau on which the city of Chamba stands, and is not far from the Dak Bungalow there. It commands a splendid view of the Śāl river, flowing in front of it deep in a gorge. About a furlong down, this tributary joins the Ravi. When I visited the *chabūtrā* in 1939, it had a sapling of a *pīpal* tree recently planted in its middle. The original *pīpal* spoken of in the inscription had long disappeared and subsequently replaced by several other trees one after the other. The sapling I saw, I am told, was also a successor of that *pīpal* which had been planted there over a quarter of a century previously and was seen by Prof. Vogel who has left us an account of it.[1]

The epigraph consists of ten lines. Its script is Ṭākarī and language Sanskrit. The average size of the letters is $1\frac{1}{2}''$. It records a pious act of public utility by a private individual, namely the planting of an *aśvattha* (Ficus religiosa) and the erection of a stone terrace around it by one Sundaradāsa, son of Vīradāsa and grandson of Baliā Bhāgīrathadāsa, belonging to the Garga *gotra*. The terrace with the tree was intended to be a shady retreat for weary wayfarers during the heat of the summer. The date of the dedication is specified in full details as Vikrama Saṁvat 1717, Śaka 1582, Śāstra 36, the 13th day of the dark fortnight of the month of Vaiśākha, Wednesday, at the time of Vernal Equinox, which, taking the month as *pūrṇimānta*, regularly corresponds to the 28th March, A. D. 1660.

The preciseness of the details of this date is the chief interest of the present inscription, and it is perhaps on that account that it has been prominently noticed by Cunningham,[2] Kielhorn,[3] Vogel[4] and others.[5] The use of three eras together in this record is a singular instance and has proved of great help in settling certain difficult points in the Chamba chronology.

TEXT

ॐ स्वस्ति ॥ ॥[6] श्रीगणेसा(शा)य नमः ॥ ॥ श्रीमं(म)न्नृ-(l. 2) पतिविक्रमादित्यसंवत्सरे १७१७ श्रीसा-(शा)-(l. 3) लिवाहनशका(शाके) १५८२ श्रीशास्त्रसंवत्सरे (l. 4) ३६ वैशाखवदि त्रयोदस्यां ।[6] बुध-वासरे ।(l. 5) मेषेर्कसंक(क्रां)तौ । गर्गगोत्रोत्पन्न बलीए । (l. 6) भागीरथदासात्मज । वीरदाससुत सुंदरे-(र)-(l. 7) दासेन । श्रीलक्ष्मीनारायणप्रीत्यर्थं । अस्वथ्य(त्थ)रो-(l. 8) पणपूर्वकं चत्वरं क(का)रितं सर्वभूतोपकारिकं ॥ (l. 9) रमंतु सर्वभूतानि अस्मिन् चत्वरके शुभे ॥ (1) विश्र(श्रा)(l. 10) महेतुकं स्थानं निदाघे घ[र्मं] आतपे ॥[7] शुभमस्तु ।

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[1] *ACS*, Pt. I, p. 22.

[2] *AS I*, Vol. XXI, p. 136.

[3] *Ind. Ant.*, Vol. XX, p. 152.

[4] *ACS*, Pt. I, pp. 22, 29 and 70. On p. 22, the date is given as 20th March, which is obviously a misprint for 28th March.

[5] *Chamba Gazetteer*, p. 57.

[6] Here and further on the sign of punctuation is superfluous.

[7] Metre: *Anushṭubh*. Read *ramantām* instead of *ramantu*. The rules of *sandhi* have not been observed in the first half of the verse.

Translation

(L.1) Om. Hail ! Obeisance to the illustrious Gaṇeśa ! In the year 1717 of the illustrious king Vikramāditya ; (*the year*) 1582 of the illustrious Śālivāhana Śaka ; the year 36 of the glorious Śāstra (*era*) ; on Wednesday, the 13th day of the dark fortnight in the month of Vaiśākha, on the occasion of the *Mesha saṁkrānti* ;

(L.5) Sundaradāsa, son of Vīradāsa, son of Baliā Bhāgīrathadāsa, born of the Garga *gotra*, has, out of devotion to Śrī-Lakshmīnārāyaṇ , caused to be constructed (*this*) terrace, planting (*in its centre*) a *pīpal*[1] tree, for the benefit of all beings.

(L.9) May all beings enjoy themselves on this delightful terrace ! This place is a source of comfort during summer in the scorching sun.

(L.10) May there be prosperity !

Nos. 85—103. VAJRESVARI TEMPLE INSCRIPTIONS
(*Plate XXXIII*)

There is a beautiful old temple of Bhagavatī or Vajreśvarī at Chamba, situated at the entrance to the Saroṭa valley. It is believed to belong to the 11th century A. D. There is' a short three-line inscription carved on one of the two pillars in front of the entrance to the shrine. Besides, there are eighteen brief one-line epigraphs that occur on the outer walls of the temple. The inscription on the pillar informs us that on the 17th day of Ahaḍa (Āshāḍha) in the year 92 the work was started in the temple. The work evidently refers to repairs or renovation and the year 92 to the Śāstra reckoning. Since the palaeography of this record does not differ much from that of the Chabūtrā stone inscription of V. S, 1717, the Sāstra year 92 of the present inscription may be equated with V. S. 1773, corresponding to A. D. 1716. This inscription as well as most of the remaining eighteen mention each the name of an artisan. If the equation of the date is correct, it will follow that the reparation to the temple was done during the reign of Udayasiṁha (Udai Singh).

No. 1. (85)

Text

(l.1) संवत ९२ अहड प्र १७ (l.2) देह्ले कंभ लय अहे । (l.3)मुहसल मरचु

Translation

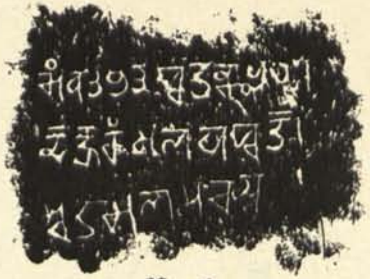
In the year 92, on the 17th day of Ahaḍa (Ashāḍha), the work has been started in the temple. Marachu,[2] the chief artisan (?).

---

[1] *Ficus religiosa*

[2] This name occurs as Maruchu in the epigraph No. 3 below, which is likewise dated in the year 92. Compare also *Mirachu*, the writer of the inscription No. 82 above.

VAJRESVARI TEMPLE INSCRIPTIONS.



No. 1.



No. 19.



No. 16.



No. 17.



No. 3.

B. CH. CHHABRA.
REG. No. 3977 E'36-500'53.

SCALE: NEARLY ONE-THIRD.

SURVEY OF INDIA, CALCUTTA

No. 2. (86)

TEXT

लुहार मदन

TRANSLATION

Madana, the blacksmith.

No. 3. (87)

TEXT

लिखितं बिसी मरुचु मुहसल संवत् ९२

TRANSLATION

Written by Bisi. Maruchu,[1] the chief artisan (?). The year 92.

No. 4. (88)

TEXT

त्रखण जीदुरी वंड

TRANSLATION

The portion of Jidu,[2] the carpenter.[3]

Nos. 5-6. (89-90)

(Not legible)

No. 7. (91)

TEXT

ॐ। शगतस वंड

TRANSLATION

Om. The portion of Śagata (or Sagatasa.)

No. 8. (92)

TEXT

[भी ?] ए री वड

TRANSLATION

The portion of Bhīā.[4]

---

[1] Compare No. 1 above.

[2] This presumably refers to the part of the work done by the individual named here. Most of the following incriptions likewise mention the shares of work done by other artisans.

[3] The term *trakhana* may also denote here 'the mason'.

[4] This name recurs in the epigraph No. 10 below.

No. 9. (93)

TEXT

ॐ। डभीए री वंड

TRANSLATION

Om. The portion of Dabhīā.

No. 10. (94)

TEXT

ॐ। भीए भीए री वंड

TRANSLATION

Om. (*Of*) Bhīā. The portion of Bhīā.

No. 11. (95)

TEXT

घ्य। घ्वड

TRANSLATION

(Unintelligible)

No. 12. (96)

TEXT

जेमल री वंड

TRANSLATION

The portion of Jemala[1]

No. 13. (97)

TEXT

जमल र वंड

TRANSLATION

The portion of Jemala.

No. 14. (98)

TEXT

व। मुड भी

TRANSLATION

(Unintelligible)

---

[1] This namerecours in Nos. 13 and 15 below. In No, 13 to is plate as Jamala

No. 15. (99)

TEXT

ॐ । जेमल वंड

TRANSLATION

Om. The portion of **Jemala**.

No. 16. (100)

TEXT

गोधो री वंड

TRANSLATION

The portion of Godho.[1]

No. 17. (101)

TEXT

वछी गोधोरी वंड

TRANSLATION

The portion of Vachhi Godho.

No. 18. (102)

TEXT

जीवा री वंड

TRANSLATION

The portion of Jīvā.

No. 19. (103)

TEXT

त्रखण। दुरुगुरी वंड

TRANSLATION

The portion of Durugu, the carpenter.[2]

MISCELLANEOUS

No. 104. CHAMUNDA TEMPLE BELL INSCRIPTION ; V. S. 1819

During my stay at Chamba in April-June 1939, I had occasion to inspect the bell suspended from the centre of the ceiling of the *maṇḍapa* in front of the famous shrine

[1] This name recurs in No. 17 below.

[2] Compare above p. 170

of the goddess Chāmuṇḍā there, and found an inscription engraved on it in Nāgarī characters.

The inscription is divided into three parts, one on the top, one in the middle and one at the bottom section of the bell. The first is invocatory : quoting an appropriate verse from the *Durgāsaptaśatī*. The second gives the date and the purport ; in the Śāstra year 38, V. S. 1819, on Bhṛiguvāsara, the 8th day—*Mahāshṭamī*[1]—of the bright fortnight of Chaitra, one *Paṇḍit* Vidyādhara made a gift of the bell to the goddess Chāḍā, that is Chaṇḍikā or Chāmuṇḍā. The third part of the inscription states that the bell weighed 27 seers, cost 27 rupees and was cast by a copper-smith, Ghamaṇḍi by name.

The given date regularly corresponds to Friday, 2nd April, A. D. 1762.

TEXT

Top. ॐ नमश्चंडिकायै ॥ ॐ॥ [हिनस्ति दैत्य तेजांसि
स्वनेनापूर्य या जगत् ।] सा घंटा पातु नो
देवि पापेभ्यो नः सुतानिव ॥[2] शुभ ॥

Middle. ॥ श्रीनृपतिविक्रमार्कसंवत ॥ १८१९ ॥ सास्त्र संवत
३८ चैत्र सुदी भृगुवासरान्वितायां महाष्टम्यां
श्रीचाडायै घांटार्प्पणं कृतं पंडित विद्याधरेण

Bottom. तोल सेर २७। भरया ठठारे घमंडि [नें] ॥ मुल रु २७) रुप्या

---

[1] Compare Diwan Bahadur D. Swamikannu Pillai's *Indian Ephemeris*, Vol. I, Pt. I, p. 66 : "*The Sukla Ashṭamī in every month is sacred to Durgā or Annapūrṇā*."

[2] This is quoted from the *Durgāsaptaśatī*, XI, 27.

APPENDIX A

(Benedictory and Imprecatory Verses)

१ अन्धो द्वादश जन्मानि[1] दश जन्मानि शूकरः ।
कुष्ठी जन्मसहस्राणि भूमिदानापहारकः[2] ॥ (*Anushṭubh*)

The confiscator of a land-grant (*will become*) blind for twelve births, a hog for ten births (*and*) a leper for thousands of births.

This verse occurs in the following inscriptions : Nos. 2, 11, 20, 27, 29, 31, 32, 33, 34, 35, 37, 38, 39, 40, 43, 63, 64, 78, 79.

२ अस्मिन्वंशे सुविस्तीर्णे यः कश्चिन्नृपतिर्भवेत् ।
तस्याहं हस्तलग्नोऽस्मि शासनं मा व्यतिक्रमेत् ॥ (*Anushṭubh*)

Whosoever may become king in this prosperous family, I solicit him not to violate (*this my*) grant.

This verse occurs in the following inscriptions : Nos. 16, 21, 27.

३ दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम् ।
दानात्स्वर्गमवाप्नोति पालनादच्युतं पदम् ॥ (*Anushṭubh*)

Between a gift and its preservation, the preservation is more meritorious than the gift. By giving one attains to heaven, by preserving to the position from where there is no more falling (*into this world*).

This verse occurs in the following inscriptions : Nos. 3, 49, 61.

४ न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकम् ॥ (*Anushṭubh*)

Poison is not poison : a Brāhman's property is poison. Poison kills one ; a Brāhman's property sons and sons' sons (*i.e.*, the Brāhman's curse will doom the confiscator of his property as well as the confiscator's progeny to death).

This verse occurs only in one inscription, No. 21.

५ पालनात्परमो धर्मः पालनात्परमं यशः[3]।
पालनात्परमः स्वर्गो गरीयस्तेन पालनम्[4] ॥ (*Anushṭubh*)

From preserving (*a gift results*) supreme merit, great fame (*and*) the highest heaven ; hence preserving (*a gift*) is exceedingly worthy.

This verse occurs in the following inscriptions : Nos. 3, 7, 8, 9, 10, 16, 17, 19, 21, 22, 27, 28, 29, 30, 31, 32, 34, 35, 41, 43, 48, 51, 53, 54, 59, 62, 63, 64, 65, 66, 69, 75, 76, 78, 79.

६ ये चैतद्ग्रामरत्नं नृपकररहितं पालयन्ति प्रतापै-
स्तेषां सत्कीर्तिगाथा दिशि दिशि नियतं गीयते वन्दिवृन्दैः ।
ग्रामे गृह्णन्त्यमुष्मिन् किमपि नृपतयो हिन्दवो वा तुरुष्का
गोकोलकव्यमिश्रं नियतमनुदिनं भुञ्जते ते स्वधर्मम्[5] ॥ (*Sragdharā*)

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[1] In the inscriptions Nos. 27, 31, 34, 37, 38, 39, 40, this first quarter of the verse reads अन्धकः सप्त जन्मानि.

[2] In the inscriptions Nos. 27, 32, this last quarter of the verse reads भूमीदानापहारकः, and in Nos. 35, 38 स्वयंदत्तापहारकः.

[3] In many cases यशः is replaced by तपः

[4] Many inscriptions read पालयत् instead of पालनम्.

[5] This is not a verse from any *smriti*, though it is intended to pass as such. See remarks about it, under inscription No. 45.

Those who protect this jewel of a village given away by the king himself, their high renown on that account is regularly sung everywhere by panegyrists. Those kings, whether Hindus or Muslims, who seize anything of that village, certainly sin against their respective religions as if by daily partaking of beef and pork.

This verse occurs only in one inscription, No. 45.

७ वाचा दत्तं मनोदत्तं दत्तं पाणिकुशोदकैः ।
यो हरेत् त्रीणि दानानि स घोरं नरकं व्रजेत् ॥ (*Anushṭubh*)

Whosoever misappropriates three (*kinds of*) gifts—given by word of mouth given by intention (*and*) given with due ceremony of libation of water—will go to dire hell.

This verse occurs in the following two inscriptions : Nos. 4, 12.

८ सामान्यो[1]यं धर्मसेतुर्नराणां[2]
काले काले[3] पालनीयो[4] भवद्भिः ।
सर्वानेतान्भाविनो[5] भूमिपालान्[6]
भूयो भूयो[7] याचते रामचन्द्रः ॥[8] (*Śālinī*)

Rāmachandra repeatedly requests all these future kings : "Time and again you should protect this bridge of merit common to humanity !"

This verse occurs in the following inscriptions : Nos. 20, 27, 33, 34, 35 36, 37, 38, 39, 43, 44, 45, 48, 49, 50, 52, 57, 60, 63, 64, 67, 68, 70, 77, 78, 79, 81.

९ सुवर्णमेकं गामेकां भूमेरप्येकमंगुलम् ।
हरन्नरकमाप्नोति यावच्चन्द्रदिवाकरौ ॥ (*Anushṭubh*)

Misappropriating one gold, one cow (*or*) even half an inch of ground, one gets hell so long as the moon and the sun endure.

This verse occurs in the following two inscriptions : Nos. 29, 43.

१० स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।[9]
[10]षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ (*Anushṭubh*)

He, who confiscates the land given by himself or given by others, is reborn as a germ in faeces for sixty thousand years.

---

[1] In most instances this word is substituted by साधार which is plainly a mislection for साधारण.

[2] A variant is नृपाणां which occurs here in one case, No. 50.

[3] Instead of काले काले Nos. 52 and 64 have स्वे स्वे काले.

[4] No. 81 has रक्षणीयः in place of पालनीयः.

[5] Nos. 50, 52 and 77 have भूयोभूयः instead of सर्वानेतान्.

[6] No. 43 has पार्थिवेन्द्रान् in place of भूमिपालान्.

[7] Nos. 50, 52, 77 and 81 have नत्वा नत्वा instead of भूयोभूयः.

[8] Nos. 50, 52 and 77 present the two halves of the verse in the reversed order.

[9] Nos. 15, 18 and 36 have the second quarter reading ब्रह्मवृत्ति हरेत्तु यः. Nos. 17 and 33 have the second quarter reading ब्रह्मवृतिहरस्तथा which may be corrected into ब्रह्मवृति हरेत्तु यः.

[10] The second half of the verse in N°. 8 reads विष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते.

This verse occurs in the following inscriptions : Nos. 1, 3, 4, 8, 15, 17, 18, 27, 29, 30, 31, 32, 33, 34, 36, 37, 39, 50, 52, 63, 64, 67, 68, 71, 74, 78, 79.

११ हंसैर्युक्तं यानमारुह्य दिव्यं
भूमेर्दाता याति लोकं सुराणाम् ॥
तप्ते कुम्भे प्रज्वलत्तैलपूर्णे
तस्या हर्ता पच्यते कालदूतैः ॥ [*Śālinī*]

The giver of land, mounting a celestial car yoked with swans, attains to the sphere of gods. The confiscator thereof is fried by the messengers of Death in a heated cauldron filled with boiling oil.

This verse occurs in the following inscriptions : Nos. 14, 27, 37, 78.

Glossary.

[abbr-=abbreviation; do.=ditto; f.=feminine; m.=masculine; opp.=opposite; s.a.=same as; Skt.=sanskrit.]

अखर (73, *13*), s.a. अखरे.

अखरे (39, *13,14*; 43, *10*), in words. Skt. अक्षर.

अखोड (62, *12*,) walnut. Skt. अक्षोट.

अगर (1, *15*, *16*; 9, *12*, *etc.*, *passim*), in future. Skt. अग्र.

अगली (3, *13*), first, former, aforementioned.

अगहर (26, *10-11*; 52, *12*), rent-free landgrant. Skt. अग्रहार.

अगाहर (50,*13*; 71, *14-15*), do.

अगे (23, *24*, *25*, *etc.*, *passim*), in future. Skt. अग्र Cf. अगर above.

अगे (23, *39*; 41,*12*), before, in front of. Skt. अग्र.

अटाला (63, *17*), raised platform, terrace.

अटु (27, *15*; 34, *22*, etc., passim), a land measure. Requires explanation as to the extent denoted by it.

अणणी (23 ,*15*; 62, *16*), f. to be brought. Skt. आनेया.

अणदीति (23, *28*), ungiven, ungranted. Skt. अदत्ता.

अध (58 75, *12*) half, one halt. Skt. अर्ध.

अन (23, *21*, *etc.*, *passim*) *s.a.* अंन.

अंदर (3, *10*, *14*; 21, *6*; 23, *38*, etc., *passim*), in, within, inward from. Skt. अन्तर.

अंद्रिआ (31, *13*), inner. Opp. भेरीआ.

अंन (40, *12*), grain, corn. From Skt. अन्न.

अंब (20, *13*; 66, *18*), mangotree. Skt. आम्र.

अरड (74, *11*), a trap for capturing leopards.

अस (*passim*), is.

असा (*passim*), do.

अस्त (7, 4), bones. Skt. अस्थि.

अस्ति (12, *11*), do.

अहृ (*passim*), is.

अहृन (*passim*), are.

अहे (*passim*), is.

आगहर (22,[*8*), rent-free land-grant. Cf. अगहर and अगाहर above.

आग्या (*passim*, usually on seals), order command. Skt. आज्ञा.

आणणी (37, *14*), s. a. अणणि.

आलि (31, *9*), wet land, irrigable land. Cf. कोह्ली.

इधि कछ 56, *11*), from this, from here.

इधेरी (53, *10*), f., of this.

इहा (28, *11*), in this manner.

उ (23, *37*), abbr. for उत्तर.

उअर (3, *14*), s.a. ओरे.

उआर (79, *13*), do.

उआरे (81, *8*), do.

उक्क (4, *2*), for उक्का, total sum, lump sum.

पर (*passim*), up, above, over, upper. Skt. उपरि.

उपरला (63, *10*; 79, *12-13*), m., upper

उपरली (63, *9-10*), f., do.

उपरी (28, *8*, *etc. passim*), do.

उपरीआ (27, *14*), do.

उपरीया (23, *37*), do.

उपरे (*passim*), above.

उपाधा (37, *14*,) priest, teacher. Skt. उपाध्याय.

उपुर (12, *8*), above.

उपुरोहित (33, *12* 35, *8*), priest. Skt. पुरोहित.

उपुरोहिती (33, *13*), priesthood.

उपोद (81, *11*), a tax.

उप्र (67, *15*), s.a. उपर.

उप्रला (24, 7), s.a. उपरला.

उप्रहृत (7, *11-12*), priest. Skt. पुरोहित.

उप्राहा (79, *12*), above.

उप्रे (7, *8*; 16, *12*), s.a. उपर.

उमदा (24, *10*), nice, excellent. Urdu عمده

उरी (57, *10*), s.a. ओरे.

उरे (23, *15*), do.

एकीअंदर (34, *14*), all at a time.

एढा (*passim*), m., of this.

ओडि (68, *10*, *11*), field.

ओडी (75, *12*, *13*), do.

ओतड (*passim*), f., dry land, unirrigable land. Opp. कोह्ली.

ओतडा (31, *13*,*14*), do.

ओतडी (23, *19*), do.

ओरि (*passim*), s.a ओरे.

ओरो (*passim*), do.

ओरे (*passim*), this side of, on near side, inwards from. Skt. अवार.

औरो (1, *8*), do.

कटल (37. *11*), bank, shore.

कटला (23, *17*; 68, *16*), do.

कदीमी (79, *17*), old, traditional Urdu قديمى

कना (1, *11*), bank shore.

कनारा do.

कने (24, *11*; 46, *8*; 70, *13*), with, towards, to, for.

कंने (41, *11*), alongside.

कपहृडी (73, *16-17*), field meant for growing cotton only.

कफाडी (63, *12*; 75 *14*), do.

कमोइ (83,*1*), builder, worker.

कंम (85, *2*), work.

कर (*passim*), tax.

कला (25, *7*), pea (*Pisum sativum*).

कलंटि (1, *8*), small *k'laĭ* tree.

कारकुमादि (25, *11*), work, tilling cultivation.

काश्वाडा (59, *15*), garden Skt. काशवाटिका.

किति (47, *10*), any.

किरसाण (79, *14*), cultivator, farmer.

किलेइ (63, *16*), a grove of *k'laĭ* trees.

कीठा (80, *4*, *11*), common, in one and the same place, Hindi इकट्ठा Skt. एकत्र.

कीलि (30, *16*), for क्लीं or क्लैं, *k laĭ* tree.

कु (32, *11*, *etc.*, *passim*), abbr. for कुनु.

कुटपेंडी (23, *17*), stone steps.

कुडी (37, *10*; 55, *10*), cave, hollow.

कुनु (6. *11*, *etc.*, *passim*), a land measure.

कुने (44, *16*; 47, *9*), anybody. Hindi किसी ने.

कुंत (67, *13*), a tax.

कुंनु (31, *9 etc.*, *passim*), s.a. कुनु.

कुमोस (81, *11*), forced labour.

कुल (75, *12*), s.a. क्वोल.

कुल् (23, *14*), s.a. कुह्ल

कुस (79, *14*), any. Hindi. किसे. Cf. कुने

कुत्ते (46, *8*), s.a. कुने.

कुह्यार (42, *16*), potter. Skt. कुम्भकार.

कुह्ल (1, *12*, *etc.*, *passim*), s.a. कुह्ला.

कुह्ला (23, *15*, *etc.*, *passim*), water-course, channel. Skt. कुल्या.

कुह्लाणा (27, *14*), to irrigate.

कूड (64, *11*) s.a. कुडी.

केले (9, *8*).

कै (30, *12*), and so forth, several.

कैथ (63, *16*), a tree (*Feronia elephantum*).

कोठा (24, *7*), cottage.

कोल्वाल (42, *13*), hailing from or belonging to Kullu.

कोल्ही (31, *14*), s.a. कोह्ली.

कोह्ला (21, *9*, *etc.*, *passim*), s.a. कोह्ली.

कोह्लि (13, *8*, *etc.*, *passim*), do.

कोह्ली (23, *18*, *etc.*, *passim*), wet land, irrigable land. Opp. ओतड

क्औंट्टु (12, 8-9), small mulberry tree.

कुइ (63, *15*, *16*), mulberry tree.

कूइ (63, *10*), do.

क्वबोल (75, *12*), ascent, climb.

खड [(75, *12*), s.a. खडा , erect.

खड (9, *10*, *etc., passim*), s. a. खड्ड, stream, rivulet.

खडा (75, *12*), erect.

खडा (27, *11*, *12*, *etc., passim*), stream, rivulet.

खंड (3, *13*), do,

खब्रा (24, *7*), comb, hollow.

ख्येड़ु (69, *9-10*), fodder.

ख्रल (75, *14*), threshing floor.

खला (31, *17*, *etc.,* *passim*), *do.*

खसमाणा (32, *14*), fine, punishment.

खा (75, *11*), abbr. for

खाल्सी (58, *9*), exclusive, not shared by a second.

खिजमत4, *5*), service, attendance. Urdu خدمت

खिल (23, *37*, *etc., passim*), fallow land

खिलि (63, *11*), s.a. खिल.

खुंबा (1,*8*), field.

खुहा (23, *29*; 63, *19*), well. Skt. कूप

गउ (1, *17*), cow. Skt. गौ.

गत (23 *6*), pit. Skt. गर्त.

गरचा (23, *40*), s.a. गोरचर.

गरां (12, *6-7*), village. Skt. ग्राम Cf. ग्रां

गरुगोभुरु (25, *9*), children.

गला (3, *10*), neck, mountain pass.

गल्लु (3, *14*; 9,*9*; 42, *11*, *etc., passim*) do.

गलू (67, 11), do.

गाह्ल (16, *11*), threshing floor. From Skt. गाहन.

गिहु (25, *7*), wheat. Skt.गोधूम

गुरचरका *714*), s.a. गोरचरका

गुरपण (23, *19*), priesthood, fee or honorarium to priest.

गोचरक (81, *9*), pasture.

गोझ (77, *13*), pocket, pocket money personal property.

गोठ (3, *13*), cow-pen, a natural shelter in hills for cattle, sheep or goats, ewe-lease. Skt. गोष्ठ.

गोभुरु (21, *13*), lad, son. गरुगोभुरु

गोर (1, *9*, *12*), foot-path, track.

गोरचर (23, *34*; 63, *17*), pasture.

गोरचरका (27, *13*), do.

गोरु 23, *21*; 76, *9*), cattle.

गोरोत बता (65, *13*), cattle track.

गोहर (49, *12*; 62, *11*, *etc., passim*) path.

गोहरा (24, *7*), path, hill (?).

गोहु (26, *17*; 63, *13* *etc., passim*), path.

गोह्ला (68, *16*), do.

ग्रा (9, *13*; 23, *27*), village. Skt. ग्राम.

ग्रां (23, *23*), do.

घचोल (32, *14*; 34, *12*), interference, meddling, molestation.

घचोल (44, *16*), do.

घडोता (44, 1*3-14*), spoken of a land tilled on the condition that one half of the produce is to goto the tiller and the other half to the owner.

घरट (23, *16*; 63, *12*), s.a. घराट.

घरठा (24, *14*;, 60, *13*; 63, *18*) house-site, homestead. Skt. गृहस्थान.

घरठाइ (51, *11-12*; 53, *12-13*, *etc. passim*), do.

घरठांइ (81, *6*), do.

घरठाए (76, *9*), do.

घरठाइ (37, *14*; *39*, *15*), do.

घरह्ण (75, *14*), do.

घराट (5, *12*; 23, *37*, *38*, *etc.*, *passim*), watermill.

घराह्ल (23, *18*), ruined house, ruins of buildings.

घरी (3, *10*, *14*), s.a. घारि

घाडा (44, *14*), system by which the tiller receives one half of the produce See घडोता

घाडक (23, *21*), land on *ghāḍā* system.

घाडी (63, *11*), do.

घारटट (65, *12*), interrupted by land-slide.

घारि (15, *4*), landslide.

घालघचोल (34, *13*; 58, *10*), interference, molestation. See घचोल.

घालचघोल़ (46, *8*), do.

घाली (57, *15*), preserved pasture.

घीउ (24, *10*,) ghee, purified butter Skt. घृत.

घोड (2,*7*;7, *81*;11, *10*), rock, boulder.

घोडाए (64, *12*), composed of roundish stones, rocky.

घोडि (24, *9*, *etc.*, *passim*). s.a. घोड.

घोडी (21, *6*, *etc.*, *passim*), do.

घ्राहृणा (81, *7*), s.a. घराह्ल.

चउर (39, *13*), four. Skt. चतुर्.

चकरी (1, *14*), s.a. चाकरी.

चझ्वाल (42, *15*), resident of Chaṁ-jhūṁ or Chaṁjhūiṁ.

चब (7, *7*; 31, *16*), wet land, marshy land.

चंब्याल (67, *16*), resident of Chamba.

चरा (58, *8*, *11*), s.a.चला.

चला (16, *12*, *etc.*, *passim*), water-course, channel.

चल़ा (24, *7*), do.

चाकरी (4, *5*; 56, *8*), service, atten-dance.

चाढ़या (81, *7*, *12*), m., offered, de-dicated.

चिनाल (74, *16*), a low caste. Skt. चण्डाल

चिणेत (63, *16*), paved.

चिराणी (23, *18*), f., old.

चिरुअ (67, *9*), split, cleft.

चिलूणि (23, *16*), *chīl* grove.

चिलूणी (23, *15*), do.

चोउ (   ) waterfall, a ledge from where water drips.

चोकी (78, *12*), a series of houses with a square compound in the centre.

चोर (7, *9*, *etc.*, *passim*), four. See चउर.

चोर (58, *10*), terrace, raised platform Skt. चत्वर.

चोल़ (24, *10*), rice.

चौघ (39, *13*), fourteen.

चौर (9, *9*; 52; *11*; 74, *12*), terrace raised platform. See चोर.

छइ (39, *14*), six.

छड (23, *17*), precipice. See छंडी

छडणा (6, *10*), to leave, to forgive, pardon, to exempt. Hindi छोड़ना

छडाइ (25, *12-13*), having taken away

छडाया (65, *17*), m., taken away

छडि (13, *8*), having left out, exclud-ing, except.

छडी (1, *15*; 67, *14*), f., pardoned exempted.

छड्य (2, *10*; 53, *19*), m., do. The correct form is छड्या.

छंडी (21, *5*; 81, *9*), precipice.

छपडि (12, *9*), cliff, rock. Cf. सपड and शपड.

छपिड (13, *9*), do.

छिइ (59, *11*), six.

छिडकोत (63, *9*), track, footpath. Diminutive of सडक, road.

छिय (59, *7*), six.

छेक (12, *7*, *9*; 13, *8*, *etc.*, *passim*), boundary, demarcation, boundary line, parapet, marking-boundary.

छेकछंभ (41, *17*), boundary line. See सीमासंध.

छेकि (26, *13*), having divided, partitioned or portioned out.

छो (2, *8*), waterfall, spring. Skt. स्रोतस्.

छौ (1, *12*), do.

जगत (1, *14*), toll. The correct form is जगात.

जमणि (53, *10-11*), rose-apple tree. Skt. जम्बू

जमी (4, *1*), land. Urdu زمین

जलपनी (3, *11*), brooklet.

जिनी (54, *8*), as much. See विनी.

जिनीबिह्वारे (29, *11*), in whatever manner.

जिलो (20, *8*, *11*, *12*), a land measure. Requires explanation as to the exact extent denoted by it. Cf. अट्.

जिल्ो ( ), do.

जिह्रा (38, *10*, *etc.*, *passim*), in whatever manner. See तीह्रा or तिह्रा.

जीलो (23, *31*), s.a. जिलो.

जेते (27, *18*), wherever, where. See तेते.

जोग (1, *13*; 2, *9*, *etc.*, *passim*), to, for, unto.

जोत (3, *10*), mountain pass. Cf. गलु.

जोल़ (33, *12-13*), emoluments.

ज्वाणस (21, *13*), wife.

झीकला (79, *10*), m., lower.

झमडी (78, *15*; 81, *11*), peasantry.

टं (23, *27*) abbr., for टंका.

टंका (25, *7*; 30, *11*), a copper coin. 4 *chakalīs* = 1 *taṁkā*, 20 *taṁkās*=1 rupee.

टपा (79, *12*), steps, flight of steps.

टिक (12, *14*), ceremony of anointing king. The correct form is टिक्का.

टिकि (23, *19*), having marked or defined.

टिक्ककरी (23, *38*), do.

टोल़ (9, *10*), boulder, rock.

ठठर (2, *12*), s.a. ठठार.

ठठार (5, *16*, *etc.*, *passim*), brazier, copper-smith.

ठाई (78, *11-12*), site. Skt. स्थान.

ठाउर (76, *10*), land, place.

ठेरु (15, *5*), mound.

डन (70, *13*), fine, punishment. Skt. दण्ड

डरा (80, *14*), camp. The correct form is डेरा.

डल (3, *14*), lake.

डिभर (23, *35*), pool, pond, spring

डिभरा (65, *13*), do.

ढग (32, *6*, *8*; 37, *10*), precipice.

ढढा (22, *10*), do.

ढंब (60, *11*), mound, elevation.

ढल़दा (1, *7*), m., sloping.

ढिह्रा (1, *8*), mound, boulder.

ढेटी (63, *14-15*), f., broken, ruined.

ढेपा (74, *11*), mound. Panjābī टिब्बा.

तइ (22, *9*, *etc.*, *passim*), as far as, up to.

तए (1, *8*; 2, *7*, *8*), do.

तपाउ (23, *22*), trial, trying a case and delivering judgment.

तय (1, *12*), s.a. तइ.

तये (1, *8*, *10*, *12*), do.

तरोट (80, *11*), loss. Skt. त्रोट.

तला (39, *12;* 61, *19*), tank. Skt. तडाग

ताइ (23, *35, 37, etc., passim*), s.a. तइ

ताइ (23, *36*), do.

ताए (68, *16*), do.

ताम्रपट्ट (64, *8, 15;* 65, *16*), copper charter.

तांम्रपट्ट (79, *10*), do.

तिढेरा (39, *12*), m., of that.

तिधोद (48, *7*), do.

तिनी (4, *5, 6*), s.a. तीनी.

तिहा (45, *14*), s.a. तीहा.

ती (3, *16*), s.a. तीनी.

तीधी (45, *12-13*), f., of that.

तीनी (3, *17*), they.

तीला (3, *13*)

तीहा *11;* 39, *16*), in that manner, in that very manner.

तृ (57, *12*), abbr. for तृतीय.

तेढा (31, *12, etc., passim*), m., of that.

तेत 30, *16*), there.

तेधीअं (12, *6, 14*), then, on that occasion.

त्रए (7, *11*), three. Skt. त्रि.

त्रखण (88, *1;* 103, *1*), carpenter. The correct form is त्रखाण.

त्रही (75, *13*), three.

त्राइ (21, *9*), do.

त्रामापट (37, *16;* 40, *9*), s.a. ताम्रपट्ट.

त्रामापटा (49, *14*), do.

त्रिबग (7, *7*), tripartite field.

त्री (10, *13*), three.

त्रोणी (1, *14*), grazing dues, pasturing tax.

त्रीय (22, *10-11*), one third. Skt. तृतीय.

त्रेउढा (24, *7*), zigzag, crooked, winding. Hindi टेढा.

त्रेशिढि (37, *12*), forking into three, spoken of a field which forks into three sections at a little distance on one end. From Skt. त्रिसटा (?)-

थति (5, *9*), spot where the net for capturing hawks is laid.

थला (60, *11*), terrace, raised platform. Panjābī थड़ा.

थला (37, *15*), do.

थिआ (38, *11*), was.

थिए (39, *16*), were.

द (23, *37*), abbr. for दक्षिणा.

दइ (72, *13*), s.a. दाइ.

दखल (67, *15*), interference, meddling, Urdu دخل

दछणा (24, *9*), fee, honorarium. Skt. दक्षिणा.

दण (1, *14*), a tax.

दथर (70, *13*), fine or punishment (?).

दयोड (51, *11;* 70, *16*), son of wet-nurse. दैठी

दल (23, *38*), field.

दलि (23, *37*), do.

दषण (65, *12*), south, Skt. दक्षिण.

दाइ (72, *16;* 73, *18, 20;* 74, *21*), wet-nurse. Skt. धात्री.

दाप (5, *15*), rug for covering elephant.

दाल (24, *10*), pulse, split grain. Skt. दाली.

दिवण (1, *13*), s.a. दिवाण.

दिवाण (1, *16*; 25, *10, etc., passim*), king Possibly from Skt. देव rather than from Urdu दिवान

दिशेरि (12, *10*), f., of that. Correct form तिसे री.

दीवण (1, *14*), s.a. दिवाण.

दीवाण (27, *13;* 28, *9, etc., passim*), do.

दुइ (12, *7, etc., passim*), two. Skt द्वि.

दुइ (47, *5;* 56, *7, 11*) discord, disagreement, disloyalty, breach, treachery.

दुई (79, *15*), f., second.

दुढांबा (63, *12*), confluence of two streams.

दुबटा (63, *17;* 68, *15*), s.a. दुबता.

दुबता (42, *9*), junction of two roads, bifurcation of paths.

दुहि (12, *9*), s.a. दुइ, two.

दूणी (23, *16*),

देढ (31, *13, 14;* 68, *11*), one and a half.

देवण (1, *18, 19, etc., passim*), s.a. दिवाण.

देशरीत (53, *12*), taxes customary to a locality.

दहर (24, *1;* 36, *8*), temple, shrine.

देह्र (23, *33*), do.

देह्र (24, *9, etc., passim*), do.

दैठी (51, *11*), daughter of wet-nurse Cf. दयोड.

दोहती (75, *14*), daughter's daughter. Skt. दौहित्री.

द्रत (63, *13*), s.a. दुबता.

द्रोण (7, *9, etc., passim*), a grain measure.

धर (1, *14;* 3, 9, *etc., passim*), s.a धार.

धार (70, *14*), mountain range.

धि (37, *9*), abbr. for दिशा.

धी (2, 7), do. Cf. धेरा.

धुरतांइ (47, *8*), to the very end, all through.

धुरेधुर (1, *11;* 9, *11;* 11, *11;* 23, *37*), along, alongside.

धेओत्रा (21, *9*), daughter's son. Skt. दौहित्र.

धेरा (42, *10*), towards, in the direction of.

नइ (22, *9, etc., passim*), river. Skt. नदी.

नए (11, *11*), do.

नकोडा (81, *9*), spur of a hill.

नफ (80, *11*), gain, profit.

नल (1, *11*), brook, rivulet.

नल़ (1, *11;* 3. *11, 12, etc., passim*) do.

नलि (8, *11, etc., passim*), brooklet streamlet.

नलि़ (1, *10, 11*), do.

नली (9, *10*), do.

नाइ (41, *14*), barber. Skt. नापित,

नाल (7, *7, etc., passim*), brook rivulet.

नाल़ (3, *12;* 21, *6*), do.

नाला (19, *6, etc., passim*), do.

नाल़ा (23, *16, etc., passim*), do.

नालि (5, *11, etc., passim*), brooklet, streamlet.

नाली (17, *6, etc., passim*), do.

नाल़ी (63, *15, etc., passim*), do.

निकथ्याना (4, *4*), rescue, render assistance in danger.

निरबाहि (47, *8*), having carried out having executed.

नीत (33, *12*), customary. Skt. नियत

नीमत (1, *18*), for the sake of, on behalf of. Skt. निमित्त.

नेइ (27, *11*; 41, *12*), s.a. नइ.

नेए (19, *11*), do.

नै (23, *16, 17*), do.

नैइ (12, *8*), do.

नैबढा (31, *16*), river-bank.

नौण (62, *13*), fountain.

प (39, *14, 15*), abbr. for पथ.

प (23, *38*), abbr. for पठ.

प (10, *10*), abbr. for पिड

प (23, *37*), abbr. for पश्चिम.

पं (20, *13*, *20*, *etc.*, *passim*), abbr. for पंडित.

पउंडोल (37, *9*, *13*), watershed.

पखंण (3, *11*, *12*), cliff, precipice. Skt पाषाण.

पंचायत (67, *16*), Panchayit, village assembly

पंजहका (81, *11*), a tax.

पट (62, *19*; 72, *15*), charter, deed.

पट (5, *15*), strip of cloth.

पटा (32, *7*), boulder. Panjābī वट्टा

पटा (29, *12*, *etc.*, *passim*), charter, deed.

पटि (10, *11*), plot of land, holding.

पट्ट (56, *6*), s.a. पट, charter, deed.

पठ (10, *12*), a grain measure. Skt. प्रस्थ. Cf. पथ.

पणि (1, *10*, *etc.*, *passim*), water, spring.

पणी (1, *12*), do.

पंडोल (23, *33*), s.a. पंउडोल.

पण्यारा (9, *9*), fountain, watering place. Cf. पह्ण्यारा

पथ (39, *13*), grain measure. Skt. प्रस्थ. Cf. पठ.

पदुक (9, *10*), sacred footprints. Skt. पादुका

पधरा (44, *17*; 79, *12*), flat ground, tableland.

परगना (6, *7*), a territorial division, sub-division.

परत (39, *12*), return, exchange, substitute, compensation. Skt. परिवर्त

परता (39, *13*), do.

परे (3, *14*, *etc.*, *passim*), beyond across.

परे परांहा (72, *12*), beyond, across

पह्ण्यारा (34, *9*), s.a. पण्यारा

पा (39, *11*), quarter, one fourth. पा भूमि is equal to one *kunu*.

पाट (75, *16*), s.a. पटा.

पाणि (8, *10*), s.a. पणि.

पादका (81, *8*), s.a. पदुक.

पार (23, *34*, *etc.*, *passim*), on the distant shore, beyond, across.

पारली (63, *12*), f., farther, situated on the farther side.

पारे (27, *12*), s.a पार.

पाहरि (41, *11*), watchman. Skt. प्रहरिक.

पि (30, *10*; 32, *11*), abbr. for पिटक.

पि (10, *10*, *13*; 13, *11*, *etc.*, *passim*), abbr. for पिडा.

पिचला (74, *13-14*), back, hindi. Hindi पिछला.

पिचो (57, *15*), after, subsequent to. Hindi पीछे.

पिचे (36, *9*; 38, *10*), formerly, before. Hindi पीछे.

पिचे (19, *5*, *etc.*, *passim*), behind at the back of. Hindi पीछे.

पिचो (1, *7*, *9*; 23, *37*, *etc.*, *passim*), do.

पिचोका (66, *19*), m., former, previous.

पिठ (10, *11*), a grain measure.

पिडा (26, *14*, *15*, *etc.*, *passim*), do.

पिहुराला (56, *4*), resident of Pihura.

पी (3, *10*, *12*), abbr. for पीचो s.a. पिचो

पीच (3, *10*, *11*, *13*, *etc.*, *passim*), s.a. पिचो.

पीचो (1, *90*), do.

पुन (4, *3*), pious act, charity. Skt. पुण्य

पुरोहिति (38, *11*, *11-12*), priesthood.

पुरोहिती (33, *9*, *11*), do.

पुरोहित्याई (38, *10*), do.

पे (73, *14;* 76, *7*), abbr. for पेडा.

पेडा (25, *7;* 31, *15*), a grain measure.

पेडि (68, *16*), path on slope, steps.

पोंद (81, *11*), a tax.

पोंदी (37, *9*), bottom, foot of a hill.

प्येडा (7, *11*), s.a. पेडा.

प्रज (70, *6*, *10*, *13*), subjects, people. Cf. माहृणु.

प्रतिष्ठइ जोग (44, *18*), on the occasion of consecration or inauguration.

प्रस्थ (17, *10*), a grain measure.

प्रेड (23, (*37*), s.a. प्रेडि.

प्रेडि (8, *11;* 13, *7*, *etc.*, *passim*), descent, declevity. Opp. भित्त.

प्रैडि (27, *12*, *14*, *etc.*, *passim*), do.

प्रैडी (34, *10*, *etc.*, *passim*), do.

प्रो रे (63, *16-17*), s.a. उपरे.

प्रोहृत (47, *3*), priest. Skt. पुरोहित.

प्रोहृत्या (57, *12*), s.a. पुरोहित्याई.

प्रोहित (21, *11*), priest. Skt. पुरोहित.

फकी (25, *6*, *13*, *etc.*, *passim*), statement, explanation, agreement. Skt. फक्किका?

फरक (80, *9*), difference. violation

फागुडा (16, *11*), fig tree.

फाट (37, *9*), hill-side void of vegetation, treeless hill-slope.

बइ (63, *15*), shoulder of a hill, ridge. Cf. बेहि.

बकसिया (4, *4*), m., conferred, bestowed, granted, pardoned, forgiven.

बखा (24, *9*), on behalf of.

बग (1, *7;* 27, *12*), field, crop.

बगडी (37, *13*), do.

बगशी (53, *12*), f.,

बगसी (9, *13*), do.

बज (69, *9*), s.a. बंज.

बंज (5, *10*), oak tree.

बंजेडि (69, *9*), overgrown with oak trees.

बटकरणा (40, *11*), to cultivate, to till.

बड (7, *8;* 9, *10*), f., big. Hindi बड़ी.

बड (3, *13*, *etc.*, *passim*), pipal tree (Ficus religiosa). The word is the same as Skt. बट, but whereas that means 'baniyan tree' (Ficus Indica), बड in the Panjab hills denotes 'pipal tree' (Ficus religiosa). The name for the baniyan tree in those parts is बडी.

बड्डु (7, *4*, *12*, *etc.*, *passim*),a Brahmanical caste. From Skt. बटु.

बड्ड (33, *9*, *11*), s.a. बड्डु.

बढणी (79, *14*), f., to be cut, to be mown. Panjābī बड्ढनी.

बढी (79, *13*), f., cut, mown, hewn Panjabí. बड्ढी.

बणगोह्ला (67, *10*), forest track.

बणछाभ (68, *15*), foliage, vegetation

बत (3, *10*,*etc.*, *passim*), path, way, road. Skt. पथ (पन्थन्).

बता (23, *16*), do.

बत्री (7, *10*), thirty-two. Hindī बत्तीस Skt. द्वात्रिंशत्.

बदला (65, *17*), return, exchange. Cf. परत.

बधि (42, *16*), f., fixed, settled. Skt. बद्धा.

बन (23, *38*), s.a. बंज.

बन (55, *9*), parapet, border. Correct form बन्न.

बन्ना (23, *36*), do. Correct form बन्ना.

बंधण पट्ट (56, *10*), agreement, deed.

बंधाण (56, *5*, *6*, *9*), settlement, agreement.

बंधेज (70, *13*), do.

बंन्याली (68, *14*), extreme, farthest, last of a series, on the border.

बर्साइक सादा (4, *3*), every year, per annum annually.

बल (62, *19*), s.a. बाल.

बस्त (23, *21*), movable article. Skt. वस्तु.

बहर (74, *15*), outside, beyond.

बहिया (1, *8*), upper.

बही (3, *14*), ridge.

बहोटा (37, *11*), small stream that issues from the main current of a river and rejoins it at a little distance.

बह्या (36, *10*),-m., tilled See बाइ.

बाइ (34, *11*, *12*), f., do.

बाइ (74, *19*), pond, well. Skt. वापिका

बाइं (31, *12*), do.

बाग (39,*12*, *etc.*, *passim*), garden.

बाछ (30, *10*; 67, *13*), a tax in cash. See वाछ

बाछी (30, *11*), s.a. बाछ.

बाडा (31, *10*), fence, hedge.

बाडी (51, *12*; 63, *19*), garden. Skt. वाटिका

बाढै (48, *9*), carpenter, Skt. वर्धकि.

बाणी (34, *12*), f., to be tilled. See बाइ.

बात (23, *18*), s.a. बत.

बावत् (51, *11*), s.a. बावत.

बावत (50, *10*; 51, *12*, *etc.*, *passim*) concerning, belonging to, of.

बारे (38, *10*), during, in the time of.

बाल (64, *15*, *etc.*, *passim*), on behalf of, from, Panjābī वल्लों

बाला (25, *12*), do.

बाह्णा (37, *16*; 40, *10*), m., to be tilled, to till.

बाहर (74, *17*), outside, beyond.

बाह्ल (72, *13*), twelve.

बाह्लीआ (40, *12*), first crop, first of the year's two harvests.

बिउर (39, *12*), s.a. बिउरा.

बिउरा (41, *10*; 48, *7*), detail, particulars. Panjābī ब्योरा. Skt. विवरण

बिच (30, 16; 39, *12*), within inside. See मंझ.

बिड (1, *8*), ridge.

बिडगोह्ल (42, *9*), path running on a ridge.

बिडंगा (63, *12*), parapet.

बितलब (81, *12*), relinquishing all rights, disinterested.

बीज (73, *14*), seed-corn. Skt. बीज.

बीड (2, *8*; 23, *39* *etc.*, *passim*) ridge See. बिड.

बीडा (23, *36*, *etc.*, *passim*), do.

बुधी (63, *11*), under cultivation, cultivated. Correct form बुधी.

बुह्ल (13, *7*; 27, *15*, *etc.*, *passim*; below, lower.

बुह्ली (63, *9*), f., lower.

बुह्ले (7, *8*, *etc.*, *passim*), below, under underneath.

बृत (57, *12*, *15*), livelihood. Skt. वृत्ति

बेउरा (59, *14*), s.a. बिउरा

बेडा (24, *1*), house, family.

बेदी (74, *13*), willow tree.
बेहि (69, *3*, *9*), ridge.
बेही (74, *11*, *13*, *17*), do.
बेह्निअ (34, *14*), s.a. बाह्नीआ.
वैदी (68, *12*), s.a. बेदी.
बैदूणी (23, *16*), grove of willow trees.
बैर्वाल (46, *5*), resident of Bairā.
बैहि (1, *9*), s.a. बेहि.
बैही (67, *11*), do.
बोल (47, *9*), word, promise.
ब्यूउरा (44, *13*), s.a. बिउरा.
भं (63, *25*), abbr. for भंग
भउलि (57, *12*), share, portion, allotment.
भउली (40, *9;* 50, *11*), do.
भखा (61, *8*), local dialect. Skt. भाषा.
भंग (24, *6;* 44, *14*, *etc.*, *passim*), a land measure.
भङ्ग (22, *10*), share, portion.
भरया (104, *3*), filled, cast, founded
भला (47, *4*), good, favour.
भाउली (28, *10*, 34, *20-21*, *etc. passim*), s. a. भउली.
भाउली (28, *10*), do.
भाख (25, *6*), s.a. भाखा
भाखा (67, *8*), dialect. Skt. भाषा.
भांग (58, *50*), s.a. भंग.
भारा (47, *7*), responsibility.
भीती (3, *12*), ascent, acclivity. Opp. प्रेडि.
भु (63, *25*), abbr. for भुज्याल.
भुगतणी (1, *15*), f., to be enjoyed.
भुंदि (12, *10*), on behalf of.
भेठी (21, *57;* 22, *9*), precipitous slope.
भेरीआ (31, *13*), outer.
भोगतण (3, *17*), to enjoy.
भोगना (4, *7*), do.
भोन (9, *12*, *etc.*, *passim*), be.
भोंन (15), do. Hindi हों.
मखीर (25, *8*), honey.
मगणी (40, *12*), s.a. मंगणी.
मंगणि (13, *11*), a tax in kind.
मङणी (34, *14*), s.a. मंगणि.
मंङणि (30, *10*), do.
मंङणो (67, *13*), do.
मंझोत (63, *10*), middle. Skt. मध्यम.
मठ (75, *15*), hospice.
मढी (23, *29*), do.
मण (60, *11*), ridge.
मणि (31, *15;* 39, *13*, *14*), s.a. मांण.
मंझ (6, *7*, 7; *7*, *etc.*, *passim*), in, inside, within. Skt. मध्य
मफक (80, *15*), according.
महणु (37, *14*), s.a. माहणु.
महान (37, *15*), writer. Skt. महत्तर.
माणि (76, *7*), a grain measure.
माणी (74, *14*), do.
माप (79, *15*, 81, *11*), pardon, forgive, exempt.
मापी (76, *10*), f., measured.
माम्हरा (65, *13*), a creeper like vine bearing edible berries.
माशु (48, *8*, *9*), land the holder of which does not pay rent or tax but renders service as carpenter, etc.
माहणु (27, *27;* 63, *17*, *etc.*, *passim*) cultivators, peasantry.
मिआ (44, *12;* 50, *11*, *12*, *14 etc. passim*), a title.
मिस्रा (49, *12-13*), a Brāhman. Skt. मिश्र
मीआ (69, *16*), s.a. मिआ.
मींआं (77, *6*), do.
मुआ (67, *12*), m., dead. died. Skt मृतः.

मुंग ( ), green gram. Skt. मुद्ग.

मुल (104, 3), price. Skt. मूल्य.

मुहसल (85, 3; 87, 1), chief artisan (?).

मे 63, 25), abbr. for. मेहता (महत्तर).

मेल (74, 17), confluence.

य्वर (1, 11; 3, 12, etc., passim), s.a. ओरे.

य्वरे (7, 7), do.

य्वरां (1, 9; 62, 15), do.

य्वार (23, 34, etc., passim,) do.

य्वोर (19, 6, 7), do.

रजो (1, 19), pleased, happy. Urdu

रय (3, 16), s.a. राय.

रा (55, 15), abbr. for राय.

राइ (60, 15), s.a. राय.

राए (5, 15), do.

राख (79, 14), reserved forest.

राखा (79, 13), do.

रु (24, 10), abbr. for रुपये.

रुं (104, 3), do.

रुखबुट (30, 16), trees and plants.

रुप्या (104, 3), rupee.

रेह (53, 10; 63, 16), shoulder of a hill.

रेहा (63, 16), do.

रै (26, 19), s.a. राय

रैइत (19, 5), public.

रैंक्वाल (41, 17), king's personal servant.

रोक (24, 10; 25, 8), cash.

लगण (23, 26, 27, 29), fine.

लगदा (44, 18), m., adjoining, adjacent.

लडि (23,30), s.a. लाहडी

लमी (3, 14), f., long.

लहडि (23, 19; 26, 16, etc., passim), s.a. लाहडी.

लहडी (23, 30; 24, 6), do.

लहडि (26, 13), do.

लागी (23, 34, 36), mound.

लाडी (73 लाहडी.

लाभारिका(78, 9), Sanskritized form of लाहडी.

लाभालिका (50, 5, etc., passim), do.

लाहडि (31, 16, etc., passim), s.a.

लाहडी (4, 1, 2, etc., passim), a land measure.

लिखोरी (36, 9-10), f., written, recorded.

लुहार (86, 1), blacksmith. Skt. लोहकार.

लूण (24, 10), salt. Skt. लवण

लेणा (5, 15), to receive.

वजीरी (70, 17), ministership. wazarat (territorial division).

वड (92, 1, etc., passim), s.a. वड.

वंड (7, 9; 88, 1, etc., passim), share portion. From Skt. वड्, to distribute

वला (50, 13), s.a. वाल.

वसणा (40, 11), to dwell.

वाछ (81, 10-11), a tax in cash. See वाछ

वाहण (40,10-11), s.a. वाहणा.

विठविगार(79,15), forced labour विठ Skt. विष्टि.

विनी (54, 8), that much. Panjābī ओत्ती.

व्वार (23, 36), s.a. य्वार, ओरे.

शउ (23, 25), hundred. Skt. शत.

शकगदी (30, 16-17), interference, trouble.

शखि (61, 9), witness. Skt. साक्षिन्

शग्वाड (73, 14), s.a. शग्वाडा.

शग्वाडा (51, 12; 66, 14, 17), kitchen garden, vegetable garden. Skt. शाकवाटिका.

शछी (1, 17), s.a. शखि.

शत (58,11) s. a. समेत.

शदावर्त (49, 15), see सदावर्त.

शपड (1, 8; 3, 10; 27, 13; 37, 12, etc., passim), cliff, rock.

शपडा (30, 9; 37, 12), do.

शबकी (2, 9), everything, all.

शभ (66, 18, etc., passim), all Skt. सर्व्व.

शमेत (59, 19), s.a. समेत.

शरवा (73, 13), one-and-a-quarter.

शाखाप्रति (30, 11), every year.

शाघ (5, 15), a bird (?).

शाशणपटा (57, 13), charter.

शि (24, 10), abbr. for सिरसाही.

शिउशंघ (68, 19), s.a. सीमासंघ.

शिढि (37, 10), steps. शिढिबता, stepped path.

शीमा (62, 15; 66, 18), s.a. सं॰॰

शुकी (21, 9), excluded.

शुगाडा (31, 17; 39, 15), s.a. शग्वाडा.

शुद्ध श्राघ (35, 10; 51, 13), a ceremony, a ritual.

शुवर्णकार (70, 20). Skt. सुवर्णकार.

शेरा (40, 12), second crop, second of the year's two harvests.

शेरी (68, 11), state demesne.

श्यालण (74, 16), quarters.

श्वाडा (27, 13, 14), s.a. शग्वाडा.

सकल्प (78, 13), s.a. संकल्प.

सखिलोपखिल (5, 12).

सग्वाडा (66, 15), s.a. शग्वाडा.

संकल्प (66, 19), libation of water, donation.

संकल्प (62, 18, etc., passim), libation of water.

संकल्प हस्तोदक (78 ,7), do.

सह्दाकमादा (38, 11), earning.

सढं त्र (75. 12), three-and-a-half.

संढ्याकमया (38, 12), see सढदा कमादा.

सदावर्त (49, 11), perpetual charity. सदाव्रत

संघ सीमा (79, 10), s.a. सीमा सं

सघ्याला (63, 10), boundary mark.

संघ्यला (57, 10), do.

सपडा (23, 18), s.a. शपडा.

सभ (23, 18, etc., passim), all.

समेत् (21, 13), s.a. समेत.

समेत (46, 9, etc., passim), in the presence of.

सराघ (42, 13), Skt. श्राद्ध

सहीकराइ दिता 72, 15), m., got approved.

सही करी (73, 19), having approved. having got approved.

साथकराइ दिखाया (64, 15), s.a. साथा कराई दिता.

साथा कराइ दिता (50, 13-14; 62, 19; 65 16), m., got consolidated.

सामुरू (56, 5), resident of Samara.

सि (37, 13), abbr. for सीमा.

सिउ (48, 8, 9; 74, 13, 19), boundary. Skt. सीमा.

सिय्वसंघ (42, 12), s.a. सीमासंघ.

सिव्वासंघ (54, 8), do.

सिव्वासंघा (54, 8), do.

सिरकार (79, 14-15), government, state Urdu سرکار

सी (41, 11; 68, 16). abbr. for सीमा

सीउ (74, 13), s.a. सिउ

सीउसंघ (44, 15), s.a. सीमासंघ.

सीमासंघ (36, 9), boundary line.

सुत्र (80, 3, 11), relation, tie. From Skt. सूत्र

सुत्र छोडी (47, 5), having betrayed, having given up the relation.

सुदलि (34, 10), spring, fountain.

सुण्यारा 75, 12), goldsmith. Skt. सुवर्णकार

सुत्थरा (14, *15-16*), do.

सूत्र छुट (56, *7*), s.a. सूत्र छोडी

से (24, *10*), abb'r. for सेर.

सेउ (1, *13*), service. Skt. सेवा.

सेर (24, *10;* 104, *3*), a weight equal to 80 *tolas.*

सर (26, *14*), s.a. सेरि.

सेरि (16, *12;* 44, *17*), crown land state demesne.

स्मेत (60. *17;* 74, *21*), s.a. सेर.

हकम (80, *4*), officer. Urdu حاکم

हट (27, *26;* 65, *17*, *18*, *etc.*, *passim*), shop.

हट (23, *16*), s.a. हेठ..

हठ (23, *16*), do.

हथपंणि (12, *10-11*, *14*), libation of water. Skt. हस्तपानीय.

हथपाणि (7, *12*), do.

हथपाणी (33, *11*), do.

हाजर (69, *16*), in the presence of, in attendance, waiting upon.

हाजरकरणी (4, *5*), f., to be offered or presented.

हाफु (67, *12*), opium. Skt. अहिफेन.

हालहुजत (79, *15*), s.a. हुजत, हेलहुजत.

हालि (48, *9*), peasant, ploughman.

हुजत (81, *11*), altercation, dispute.

हेठ (3, *10*, *11*, *etc.*, *passim*), below, under, underneath.

हेठा (12, 9), do.

हेठे (12, *7*), do.

हेलहुजत (47, *9*), s.a. हुजत.

होइ (1, *16*), be. Hindí होए.

होडा (70, *14*), ram.

होर (1, *13;* 6, *9*, *etc.*, *passim*), and, further, furthermore, other.

होया (68, *15*), m., was.

ह्यठ (1, *12*), s.a. हठ

APPENDIX B

(Reproduced from the *Annual Report, Archaeological Survey of India,* 1903-04, pp. 261—9.)

A COPPER-PLATE GRANT OF BAHADUR SINGH OF KULLU

Among the copper-plates in possession of Paṇḍit Mohan Lāl, *guru* to His Highness the Rājā of Chambā, there is one, which presents the exceptional case of a grant, the grantee of which can be readily identified, whereas the identification of its donor affords a certain amount of difficulty. The grantee, " the great Paṇḍit Ramāpati, the son of Paṇḍit Surānand and a resident of the illustrious town of Chambā," was an ancestor of the present owner of the copper-plate and must have held the office of *rājaguru* for more than half a century, under three, perhaps even four consecutive rulers of Chambā. His name occurs as that of the author of the title-deed on the copper-plates issued by Pratāp Singh, and on those of Balabhadra, the latter's grandson, during the earlier part of his reign. It is clear that Ramāpati must also have been the spiritual preceptor of Balabhadra's father Vīrabhāna, though it is not attested by any document. His name is last found on a plate dated Śāstra-saṁvat 86, Vikrama-saṁvat 1667, Kārttika ba. ti. 11.[1] The next grant issued by Balabhadra in Śāstra-saṁvat 5, Vikrama-saṁvat 1686, Māgha śu. ti. 12, is signed by a Paṇḍit Padmanābha, and all later plates by Ramāpati's son Lakṣmīkānta. We may therefore assume that the death of Ramāpati occurred between the two dates mentioned. The earliest mention of his name is on the copper-plate, which is here edited for the first time. We do not know who ruled Chambā in the Śāstra year 35 (A. D. 1559); probably it was Gaṇeśavarman, who was certainly still Rājā in the preceding year. That Ramāpati stood high in favour with his noble patrons, appears from the fact that three more plates, besides the present one, record grants of land bestowed upon him, namely, two of the four plates which we possess of Pratāp Singh and the first of the twenty plates of Balabhadra.

It is strange to find that the donor of the grant under discussion does not bear one of the four names enumerated, but calls himself Bahādur Singh. From his titles it may be inferred that he was an independent chief, but the name is not found in the genealogical roll of the Chambā rājās, nor in any other copper-plates. The simplest explanation would be to assume that Bahādur Singh was another name of Rājā Gaṇeśavarman, which would be in agreement with the custom of double nomenclature still in vogue among the Chambā rulers. This assumption would be the more plausible, as the inscription mentions as second donor the heir-apparent (*yuvarāja*), Pratāp Singh, and this was as stated above, the name of Gaṇeśavarman's son and successor.

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[1] See the list of Chambā copper-plates published, *A. S. R.* 1902-03, pp. 245-6.

The Śāstra-saṁvat is the same as the Saptarṣi-saṁvat, or Lokakāla, also known as Rāja-saṁvat, Pahāṛi-saṁvat or Kaccā saṁvat *Cf.* Cunningham, *Book of Indian eras*, p. 6 *sqq*.

On the other hand, it is noteworthy that Chambā is only mentioned as the place of residence of the grantee, not as that of the donor, as is the case with all other copper-plates issued by Rājās of Chambā. It is also remarkable that the motto *Satyaṁ pramāṇam* of the donor of this grant is not found on any of the Gaṇeśavarman's plates. A still greater objection is that none of the localities mentioned in the inscription are known to exist in Chambā. May we assume then that Bahādur Singh was the ruler of some other State ? The supposition is admissible, for among the plates of Balabhadra is one which is issued in favour of the *guru* of his neighbour, the Rājā of Nūrpūr.

The surname Singh was only in use among a limited number of Rājpūt families, as in Kuḷḷū, where it replaced the older Pāl. It is said that the first Rājā of Kuḷḷū who adopted the surname was Sidh Singh. Now we find that the name of his successor was Bahādur Singh, and there is every reason to believe that he was the donor of the grant in question. The exact date of his reign is unknown, but Jagat Singh, who ruled in the middle of the 17th century, is separated from him by four Rājās. Assuming twenty-five years for each reign, we arrive at the conclusion that Bahādur Singh must have lived about the middle of the 16th century, which is, as we saw approximately the date of our inscription. Moreover, Bahādur Singh's successor was Pratāp Singh, who consequently must have been *yuvarāja* during his lifetime.[1]

Our hypothesis will become a certaint… the localities mentioned in the grant can be identified with places in Kuḷḷū. … it is clear that a Rājā cannot dispose of land outside his own territory.

The " hermitage of Pulastya " (*Pulastyāśrama*) I am unable to identify with certainty. Though the worship of *ṛṣis*, locally called *rikhis*, is very prominent in Kuḷḷū, no shrine dedicated to Pulastya is said to exist. Mr. H. Calvert, I.C.S., Assistant Commissioner of the Kuḷḷū Sub-division, has, at my request, made enquiries regarding this point on the occasion of the Dasahra fair at Sultānpūr. But among the numerous *ṛṣis*, *nāgas* and other *devatās* gathered to pay their respect to Raghun…a, Pulastya was conspicuous by his absence.

The second locality mentioned in the grant of Bahādur Singh is the village of Haṭṭa. This, I believe, can be identified with certainty. On the confluence of the Biyās and the Ropṛu nālā, half a mile east of Bajaurā (map Bajaora; lat. 31° 50′ long. 77° 13′) we meet with a hamlet of the name Hāṭ, which would exactly correspond with Skr. Haṭṭa (*Cf. ghāṭ*, from Skr. *ghaṭṭā*. and *gharāṭ*, watermill, from Skr. gharaṭṭa). Hāṭ is also the name of one of the two *phāṭis*, in which the Bajaurā *kōṭhī* is subdivided.[2] The Sanskrit *haṭṭa* means " a market ", a very appropriate name for the spot, where the Central Asian trade route, after crossing the Dulcī Pass, reaches the Upper Biyās valley. The antiquity of Hāṭ is attested by a very fine

[1] *Cf.* the list of the Kuḷḷū Rājās in Capt. A. F. P. Harcourt. *The Himalayan districts of Kooloo, Lahoul and Spiti* (London, 1871), p. 370 *sqq.* The genealogical list of the Kuḷḷū Rājās is evidently based on an authentic *vaṁśāvali*. Unfortunately no proper system of transliteration has been followd, which renders it often impossible to decide on the correct forms of the names. Compare, for instance, Shureedut Taeshur Pal and Shirree Jerashur Pal. It would be well to re-edit the list, if the authentic *vaṁśāvali* were procurable.

[2] Kangra Gazetteer (Lahore 1899), Pt. II, p 125.

liṅga temple, profusely decorated with carvings[1] and by the remnants of three more stone temples. One of these, known as Jhaumpṛu śail (*śail*-a stone temple from *śilā*-stone), was still extant in the summer of 1901, though much ruined and partly buried in the sands of the Ropṛu Khaḍ. This points to the fact that this stream has changed its course, which probably was the reason why Hāṭ became superseded by Bajaurā, situated at a safe distance from the dangerous confluence.

It will be seen that the Ropṛu *nālā* is the boundary between Kuḷḷū and Maṇḍi, as noticed by the traveller Moorcroft,[2] who also mentions the Bajaurā fort, which must have been demolished shortly before 1870. Its site is now occupied by a tea plantation. I am inclined to think that this fort (or a previous one standing on the same spot) is referred to in our copper-plate if at least we may assign to the word *draṅga* the same meaning which it once had in Kaśmīr, namely, that of "a frontier fort, or a watch station."[3]

In the same passage Moorcroft says that the Ropṛu flows at the foot of an eminence, on which stood the village of Syri. This I feel inclined to identify with the Sīrī-sthāvara of the copper-plate. Its position not far from Hāṭ would make the identification very plausible. I must, however, remark that according to the information supplied by Mr. Calvert, the correct form of the name would seem to be Sairi. On the survey-map the name Sirg evidently marks the position of the village referred to by Moorcroft. It is interesting to find that the land granted by Bahādur Siṅgh consisted of saffron-fields. Cultivation of saffron, for which Kaśmīr is still famous,[4] is nowadays practically unknown in Kuḷḷū, though the physical conditions are probably as favourable there as in the valley of the Jhelam. Mr. Calvert informs me that there used to be saffron fields in Kuḷḷū. There was one, he says, quite near and below the castle which is now a tea-field belonging to Mr. Minniken; and up to five or six years ago there were a few saffron plants remaining there. It will be noticed how well this agrees with the topography of our inscription. For it was the ancient castle of Bajaurā, near which the saffron fields granted to Paṇḍit Ramāpati must have been situated. The area of the granted land is expressed in *prastha*, a measure of grain, according to the custom, universally practised in the hills, of indicating the size of the land by the quantity of seed-corn required for its cultivation.[5] The *pathā* (the modern form of *prastha*) is still the unit used in Kuḷḷū for measuring grain. One *pathā* of husked rice is equivalent to 4½ *kaccā ser* (nearly 2 *pakkā ser* or 4 lbs.). Twenty *pathā* make one *lākh*.[6] The total area of the land given to Paṇḍit Ramāpati was therefore 4½ *lākh*, and required 180 *pakkā ser* of seed-corn for its cultivation.

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[1] Capt. Harcourt, *op. cit.* pp. 196 and 347 *sqq.*, gives an enthusiastic, but not always accurate, description of this temple and its decoration. The alto-relievoes represent Gaṅgā and Yamunā on both sides of the entrance, and Gaṇeśa, Viṣṇu and Durgā Aṣṭabhujā in the outer niches of the south, west and north walls respectively. *Cf.* also Moorcroft *Travels*, Vol. I, p. 169 *sq.*, and J. Calvert, *Vazeeri Rupi* (London, 1873), p. 15 *sqq.*

[2] "This river (the Rupareri, *i.e.*, the Ropru) here divided Mundi from Kulu, and running under the walls of Bajaura, falls into the Byas on its right bank. Bajaura is a large square fort belonging to Kulu; it consists of square towers connected by a low curtain, the whole built of hewn stone strengthened with beams of fir." Moorcroft, *op. cit.*, p. 169. *Cf.* also Calvert, *op. cit.*, p. 13 (with a picture of the fort).

[3] *Cf. Rājat.* (transl., Stein), Vol. II, p. 391.

[4] "Learning, lofty houses, saffron, icy water and grapes: things that even in heaven are difficult to find, are common there (*viz.* in Kaśmīr)," *Rājat* I, 42., *Cf.* Dr. Stein's note here and at I, 220 also.

[5] *Cf.* Dr. Stein's note at *Rājat.*, V. 71 and *A. S. R.*, 1902-03, Vol. I, p. 250, foot-note 10.

[6] *Cf.* Kangra Gazetteer, Pt. II, p. 104, and A. H. Diack, *The Kulu dialect*, p. 83, s. v. *pathā*.

As we have thus been able to locate in Kuḷḷū at least one of the places mentioned in the grant of Bahādur Siṅgh, his identity with the Kuḷḷū Rājā of that name may be regarded as certain. This conclusion adds considerably to the interest of the inscription. Kuḷḷū is undoubtedly one of the most ancient principalities of the Panjab Hills. It is described by Hiuen[1] Tsiang under the name K'iu-lu-to, and on two Chambā copper-plates[2] of the 11th century mention is made of th Lord of Kulūta, which is the ancient designation under which it is repeatedly referred to in Sanskrit literature. Nervertheless not a single pre-Muhammadan inscription has come to light in Kuḷḷū, a fact which is probably due to the backwardness of its inhabtitants, who are described by Hiuen Tsiang as "coarse and common in appearance " and " of a hard and fierce nature." The inscriptions found in Kuḷḷu are all comparatively modern ; they are without an exception composed in the local vernacular and written in a kind of Ṭākarī derived from the ancient Śāradā.[3] These two circumstances combined render their interpretation far from easy. One of the oldest epigraphs is that on the famous temple Of Dhuṅgrī near Manālī, in the upper part of the Biyās valley, which is known as Wazīrī Paroḷ.[4] This shrine, profusely decorated with woodcarving, is dedicated to Hiṛmā Devī, the patron goddess of Kuḷḷū, in whom students of Sanskrit literature will recognize the *rākṣasī* Hiḍimbā, the spouse of Bhīmasena the Pāṇḍava. The inscription is of special interest for my present subject, because it mentions the name of Rājā Bahādur Siṅgh as founder of the temple. Its date is J(y)eṭh pra. 20, the 29th year of the Śāstra-saṁvat. The figures indicating the centuries are omitted, which is characteristic of this era, so that it would be impossible to fix its date without the aid of some other document. This we possess in our copper-plate which is dated Saṁvat 35, Kārttika śu. ti. 11. It is true that here also the date is expressed in the Śāstra-saṁvat but, as we know that the grantee died between A. D. 1610 and 1629, the figures for the century can be supplied with certainty. The corresponding Christian year must be 1559. Consequently the year of the Dhuṅgrī inscription can only be A. D. 1553, and we have thus been enabled to date one of the most interesting monuments of the Kuḷḷū valley.

Another prominent temple of the upper Biyās valley is that of Saṁdhyā Devī or " the gooddess of dawn " in the ancient village of Jagatsukh, which traditionally is believed to have once been the capital of Kuḷḷū. The temple of Saṁdhyā Devī has been largely renewed, but it contains some portions which are evidently ancient. On two slabs placed on the enclosing wall at the entrance of the courtyard an

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[1] *Si-yu-ki* (transl., Beal), Vol. I, p. 177.

[2] *A. S. R.*, 1902-03, p. 268.

[3] Dr. Bühler, *Indische Palaeographie*, p. 57, speaks of " die sogenannte Takkari der Dogrā von Jammū and Nachbarschaft." In reality Ṭākarī (or Ṭaṅkarī) is commonly used all through the Panjab Hills, and is also known in the plains.

[4] The word *paroḷ*, *proḷ* in the dialects of Kāṅgrā, Kuḷḷū and Chambā, means " the main gate of any large building especially a palace or castle and, used as *pars pro toto*, the palace itself." It is a very appropriate name for that narrow part of the upper Biyās valley, which towards the Rohtang pass assumes the appearance of a gate. The word *paroḷ* is presumably like Hindi *paul* derived from Skr. *pratolī*. See my note in *Album Kern* (Leiden, 1903), p. 235, *sqq*.

inscription[1] is cut in three lines of 40 to 48 cm. in length. I must, for reasons stated above, abstain from giving a full transcript and translation of this epigraph. So much is certain that the first line reads: *Śri Maharaja Udhran* (read *Urdhan*[2]) *Pāl.* The second line commences with the name of Saṁdhyā Ḍevī, and the third seems to contain a date, which I read *Saṁ.* 4 (?) *ba, ti.* 2. It refers of course to the Śāstra-saṁvat, and we must look for some other document to decide which figure we are to supplement for the hundreds.

The name U[r]dhan Pāl is found in the *vaṁśāvalī*, as that of Bahādur Siṅgh's third predecessor. The date of the temple of Saṁdhyā Devī is therefore separated from that of Hiḍimbā by the time occupied by the full reigns of Kailās Pāl and Sidh Pāl, and the partial reigns of Urdhan Pāl and Bahādur Siṅgh. We may say by three full reigns. We shall therefore have to take either A. D. 1428 or 1528 as the date of the temple at Jagatsukh. In the first case the reigns of the intervening Rājās would have been very long, namely some forty years each; in the second case they could not have exceeded an average of seven years. The latter assumption seems to me the more plausible. Possibly the Jagatsukh inscription falls towards the end of Urdhan Pāl's reign and that of Dhuṅgrī in the beginning of that of Bahādur Siṅgh which would leave a somewhat larger space for the two intervening reigns of Kailās Pāl and Sidh Pāl.

The above topographical discussion points to the fact that Bahādur Siṅgh ruled over the whole of Kuḷḷū proper, *i.e.,* the upper Biyās valley. This is quite in accordance with the tradition which holds that he was the first to extend his territory,[3] which under the Pāl dynasty consisted only of Wazīrī Paroḷ. There is one point, however, still to be elucidated. The present Wazīrīs, Lag Mahārāja and Lag Sārī, once formed an independent principality which was overthrown by Rājā Jagat Siṅgh. This is fully confirmed by one of the Persian *Sanads*, dated the 3rd of Jumāda-th-thāniyah, A. H. 1067, addressed by Dārā Shikoh to Jagat Siṅgh "*zamīndār*" of Kuḷḷū.[4] As we have seen that Bahādur Siṅgh's rule extended over Bajaurā and Dhūṅgrī we shall have to assume that the principality of Lag, situated between those two places, though ruled by its own Rājā, was tributary to the Mahārāja of Kuḷḷū. Another point closely connected with this question is that of the origin of Sultānpūr, the modern capital of Kuḷḷū. This place, situated on the confluence of the Biyās and the Ṣarvarī stream, is said to have become the capital in the reign of Jagat Siṅgh, who conquered it from the last Rājā of Lag. The latter's name is given as Sultān Cand in the Kangra Gazetteer, but in the same work it is stated elsewhere that Jay Cand was the last Rājā of Lag, and Sultān Cand his

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1 A facsimile (evidently a hand-copy) will be found at the end of Captain Harcourt's book. I may note in passing that the inscription of Basisṭ, of which also a facsimile is given, is written in the Telugu character presumably by some wandering mendicant on his visit to the sacred spring.

2 *Cf.* Dr. Bühler's remark, *Epigr. Ind.*, Vol. I, p. 17.

3 Harcourt, *op. cit.*, p. 115; *Gazetteer*, p. 10.

4 Four original *Sanads* are in possession of Rājā Hira Singh, Jāgīrdār of Dalāsh, and thirteen copies of *Sanads* the originals of which are lost, I obtained from the Rāī of Rūpī.

brother. According to Captain Harcourt's informants, Sultānpūr was named after this Sultān Cand.[1]

It must, *a priori*, appear strange, that the new capital of the Kuḷḷū Rājās was named after a petty chief, by whose expulsion it fell into their possession. In the *sanad*, referred to above, the name of the Rājā of Lag, after whose death Jagat Siṅgh annexed the territory, is neither Jay Cand, nor Sultān Cand, but Jok (*read* Jog) Cand. This also tends to raise a doubt as to the authenticity of the said tradition. Nor is it in accordance with another tradition preserved by Moorcroft that "the removal (from Nagar, the ancient capital) took place about three centuries ago,"[2] which would mean about 1525 A. D.

It will be seen that in our inscription Bahādur Siṅgh calls himself by another name, Suratrāṇa-rāja. The word *Suratrāṇa* is often found in Sanskrit inscriptions,[3] as the rendering of the Arabic *sulṭān*, so that the name can mean nothing else than Rājā Sultān. And the fact is still known in Kuḷḷū, as Mr. Calvert informs me, that Bahādur Siṅgh called himself by that name. In connection therewith it is of great interest that there exists a tradition, different from that mentioned above, regarding the origin of Sultānpūr. During my stay there I was told by the old wazīr of the Rāī of Rūpī, the descendant of the ancient Rājās, that Sultānpūr was founded by Sultān Siṅgh, and Dhālpūr, the suburb on the right bank of the Śarvarī, by his brother Dhāl Siṅgh. It will be noticed how well this agrees chronologically with the passage quoted from Moorcroft. For Sultān Siṅgh, *alias* Bahādur Siṅgh, ruled in 1653 and it is only natural that, after conquering the valley as far down as Bajaurā, he removed his capital to a place situated in the centre of his dominions, while probably keeping Nagar as his summer-residence. Anyhow, it seems to me highly probable in view of the above, that it was not a defeated Rājā of Lag, but the victorious chief of Kuḷḷū, who gave his name to the modern capital.

We have already seen that the copper-plate grant under discussion mentions as second donor the heir-apparent Pratāp Siṅgh, and thereby establishes the authenticity of the genealogical roll of the Kuḷḷū Rājās published by Captain Harcourt. Our inscription aquaints us, moreover, with Bahādur Siṅgh's grand-wazīr (Skr. *mahāmantrin*) Nārāyan Siṅgh, and with the Rājā's three daughters Sunu, Gaṅgā and Raṅgo. For it was on the occasion of the marriage of these three ladies, that the grant was given to the *rājaguru* of Chambā; from which it may be inferred that they were married into the ruling family of that State. The bridegroom was presumably Pratāp Siṅgh, the heir-apparent (to wit, of Chambā), if he had not yet succeeded his father Gaṇeśavarman by that time. For a Rājā of Kuḷḷū could not give his daughters in marriage to any one below a ruling chief or heir-apparent. The saying is that in matters of war and marriage a Rājā deals only with his equals. For two or more sisters to be married at the same time and to the same person is by no means an uncommon practice among Hill Rājpūts. The liberality

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1 *Gazetteer*, p. 20 (foot-note), and p. 123. Harcourt, *op. cit.*, p. 110.

2 Moorcroft, *op. cit.*, Vol. I, p. 184.

3 *Cf. Epigr. Ind.*, Vol. III, pp. 32, 40, 115 and 148; Vol. VI, pp. 2 and 270,

shown on this occasion to Paṇḍit Ramāpati indicates that Bahādur Siṅgh attached much importance to a matrimonial alliance with Chambā. For we read at the end of the inscription that the Rājā " gave to Ramāpati the price of the land and again presented him with the same, " *viz.*, he gave him in addition to the land its full value in money. And on his annual inspection of his possessions in Kuḷḷū he would receive a large hawk and a *ser* of saffron. The former may seem a somewhat unsuitable present to a pious Brahman, whose *dharma* forbids him to kill animals. But we know from elsewhere that the Rājās of Kuḷḷū, and probably other chiefs in the same position, were in the habit of sending a hawk as a tribute to the Emperor of Delhi.[1] Bahādur Siṅgh evidently wished to do special honour to Ramāpati by a present otherwise due to his suzerain.

Besides a shop inside the frontier-fort, the *gurudaksinā* comprised also " a very excellent *thathikā* to catch hawks," (*śyena-bandhana-thathikā*, *parama-śreṣṭhā*). The word *thathikā* is not Sanskrit, but evidently a sanskritised vernacular term which would seem to be the modern *thāṭī* of Kuḷḷū dialect, a technical term particularly used in connection with hawking. I quote the following from the Gazetteer.[2] " The best way of catching hawks was the *thāṭī*, which is a sort of triangular enclosure erected at a prominent place on a ridge or spur, so as to draw the attention of the birds. Poles are set up at the three angles, and two of the sides are enclosed with nets, but the base of the triangle which is towards the hill top is clear; the apex is on the down hill side. A *chikor* is tied close to the ground inside the enclosure to attract the hawks by its call, and when one swoops down upon it, a man who is concealed in a thicket close by rushes forward, and drives the hawk into the net where he secures it."

Regarding the inscription under discussion the following points may be noted. The copper-plate, on which it is engraved, is of irregular shape, the average height being 21.5 cm., and the breadth 26 cm. at the top and 32 cm. at the bottom. To the proper right a handle of 2 cm. in length projects. The inscription consists of 20 lines. The first seven lines are only from 21.5 to 22.5 cm. broad, leaving an open rectangular space to the proper right, which is occupied by the motto, and by lines 18—19, which are written vertically and are about 10 cm. in length. The last line is written all along the proper right margin. It would seem that these three lines were added afterwards. The letters which measure 1 to 1.5 cm. are well engraved. The character is a transition from the ancient Śāradā to the modern Tākarī or Ṭāṅkarī. It is interesting to note that *r* after a consonant is sometimes expressed in the old fashion by a stroke to the proper right (*cf. draṅga*, line 10) or in the modern way by a stroke to the proper left (cf. *caṁdra*, line 18). The peculiar script used in the copper-plates of this period is designated in Chambā by the name of Devāśeṣa. The

[1] In a letter dated the 8th of Rabī'u-l-awwal A. H. 1067, Dārā Shikoh acknowledges the receipt of a hawk and a hill pony (*tāngan*) sent by Rājā Jagat Singh of Kuḷḷū as a present to the imperial court.

[2] *Kangra Gazetteer*, Pt. II, p. 109 *sq.* In Diack's *Grammar* the word is spelled *thāṭī*. That the second syllable of the *thathikā* is *thi* instead of *ṭi* or *ṭṭi* is possibly due to a clerical error. In the dialect of Chamba again the word is pronounced *thaṭī*.

language is Sanskrit, metrcial only in the quotations from the *Smṛti*, which occur in the second portion of the inscription. Though by no means free from errors, the language, is comparatively correct, considering the date and the place of origin of the record. The mistakes are mostly due to negligence in observing the *Saṁdhi* rules and in the use of the signs of punctuation. I have made only such corrections as seemed necessary for the right understanding of the meaning. The lengthy *Yamaka* compound in lines 1–3 is regularly found in the Chambā grants of this period.

TRANSCRIPT

ओं[1] सत्यं प्रमाणम्

ओं स्वस्तिः ॥ राम-राम-राम-पराक्रम पराक्रमण-दक्ष-दक्षजाकांत-(l.2) नितांत-चरण-शरण-कृतांतःकरण-रण-विशारद-शरद-हिम[कर*[2]]-करानु-(l.3) कारि - यशः-पूर-पूरित-दिगंतरपरमभट्टारक-महाराजाधिराज-श्री--ब(l.4) हादरसिंह देवपादाः ॥ ॥ महाश्रो-युवराज-प्रतापसिंहः महामंत्रि(l.5) वर-नारायणसिंहः ॥ ॥ श्री-चंपक-पुर-स्य-महापंडित रमापतये। पंडित-सु (l.6) रानंद–पुत्राय त्रिकुलनिर्मलाय त्रिसंध्योपासकाय षट्कर्मरताय स्वकर-कमल-(l.7) चित्रितं विचित्रं प्रसादभूमि-पत्रं समर्पयंति। तत्र च भूमि-बीजभरणादि-वरं। आदौ- (l.8) ज-सुनु-नाम-राज दुहितुः पाणिग्रहण-समये पुलस्त्याश्रमनिकटाद्बीज-प्रस्थ त्रिशतिः गंगा-नाम-राज- (l.9) दुहितुः विवाह-समये । हट्ट-ग्राम-समीपाद्बीज-प्रस्थ-त्रिशतिः रगो-नाम राजदुहितुः विवाहे सीरीस्थावर-(l.10) मध्याद्बीजप्रस्थ त्रिशतिः[3] सर्वं कुंकुम-भूमिबीज-भरणादि[4]-वरमेकं प्रसादीकृतं दत्तम ॥ ॥द्रंगांतरात्[5]। पुरुक-(l.11) भभोकयोः हट्टमेकम्। श्येन-बन्धन-थथिका परमश्रेष्ठा एका। एतत्सर्वं गुरुदक्षिणार्थं श्री-बहादरसिंह-राज्ञा र- (l.12) मापतये पंडिताय[5] प्रसादीकृतं दत्तं । तदनेन ससंतानेनाचन्द्रसूर्यमण्डल-ध्रुवमण्डल-ब्रह्माण्ड-स्थिति–प (l.13) र्यंतमुपभुजंनीयम् ॥ ॥ योत्रापहर्ता स दंड्यो वध्यो नरकपाती स्यात ॥ तत्र स्मृतिश्लोकाः ॥ ॥ अन्धो द्वादश जन्मा- (l.14) नि। दश जन्मानि सूकरः। कुष्ठी द्वादश जन्मानि। स्वयं दत्ता-पहारकः[8]॥ सुरात्राण-राज-दुहितृ[9]-विवाहसमये। एको (l.15) महाश्येन एकं शेटकं कुंकुम[10] च संकल्पितं तत्तु रमा-पतितत्पुत्रादयो यदायान्ति तदानीमेव वर्षे देयं ॥ ॥ (l.16) सुवर्णमेकं गामेकां भूमेरप्येकमंगुलं[11]। हरन्नरकमाप्नोति यावदिंद्राश्चतुर्दश[12] सं ३५ कार्त्तिक[13] शुति ११ ॥ (l.17) साधारणो[14] धर्मसेतुर्नराणां काले काले पालनीयो भवद्भिः । सर्वानेतान्भाविनो पार्थिवेन्द्रान्भूयो भूयो याचते रामचंद्रः ॥ ॥ (l.18) विवाहान्पवर्तन[15] भूमेर्मोल्यं ब (l.19) हादरसिंह-राज्ञादत्तं[16] भुमिः[17] सा (l.20) पुनः संकल्पदता[18] रमापतये। लिखितं महापंडितकर्पूरेण श्री[19]

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1 Expressed by a symbol.

2 Restored from analogous passages in Chamba copper-plates.

3 The *visarga* is omitted in the original.

4 In the original there is an *anusvāra* over *ṇā*. Possibly it belongs to the next syllable.

5 The *anusvāras* over *gā* has been omitted in the original.

6 The *anusvara* over *pa* has been omitted in the original.

7 The ungrammatical form *upabhuñjanīyam* occurrs already in the Chambā copper-plates.

8 The original has *svayaṁdatapahārakah.*

9 The orignial has *duhitur.*

10 The correct construction would be *ekaṁ kuṅkumaśeṭakaṁ.*

11 The original has *bhūmir.*

12 The *anusvāra* over *di* has been omitted in the original. After *caturdaśa* lt has a *visarga.*

13 The original has *Karttika*, followed by a vertical stroke.

14 The original has *sādhāro yaṁ.*

15 The original has *parvatona*, a form evidently due to vernacular influence: *cf.*, the words *parjā* (Skr. *prajā*) *parviṣṭa* (Skr. *praviṣṭa*), etc.

16 The original seems to have *dātaṁ*, but the second *akṣara* is slightly damaged.

17 The *visarga* is omitted in the original.

18 The form *saṁkalpadattā* corresponds wih the vernacular *saṁkalp dittā*. The meaning of *saṁkalp* is "a donation, a grant."

19 The last three words ovbviously belong to the original inscription, but lines 18-19 and the first part of 20 appear to have been added afterwards.

TRANSLATION

True warrant.

Oṁ hail! He of the valour of the three Rāmas,[1] dexterous in attacking the enemy; he, whose heart has taken refuge at the lofty feet of the Beloved of Dakṣa's daughter;[2] he, who is experienced in warfare and with the fulness of his glory, imitative [of the rays] of the autumnal moon, has filled the Universe; the supreme prince, the king of kings, the illustrious lord, His Highness Bahādur Siṅgh; the very illustrious heir-apparent Pratāp Siṅgh [and] the excellent prime-minister Nārāyaṇ Siṅgh offer to the great Paṇḍit Ramāpati, the son of aṇḍit Surānand, who resides in the illustrious town of Chambā, the spotless descendant of three houses, who worships at the three divisions of the day[3] and delights in the six duties[4] [as a token] of their favour an ornamental charter [recording a grant] of land [and] adorned with their own lotus-like hands[5] and thereby a gift of land, with [its] seed-corn, rent[6] and so forth. He has been favoured and presented at the time of the marriage of the Rājā's first born daughter, Sunu by name, with [a field requiring] thirty *pathās* of seed-corn, situated in the neighbourhood of Pulastya's hermitage. At the time of the wedding of the Rājā's daughter, Gaṅgā by name, with [a field requiring] thirty *pathās* of seed-corn in the vicinity of the village of Hāṭ [and] at the wedding of the Rājā's daughter, Raṅgo by name, with [a field requiring] thirty *pathās* of seed-corn on Sirī Hill, altogether a gift of saffron-fields with [their] seed-corn rent and so forth. [Further] a shop [kept by] Puru and Bhabho,[7] inside the frontier-fort and a most excellent triangular net [*thāṭī*] for catching hawks. With all this as a *gurudakṣiṇā* has Paṇḍit Ramāpati been favoured and presented by the Rājā, the illustrious Bahādur Siṅgh. It should be enjoyed by him and his offspring for as long as the moon, the sun, the polar star and the earth shall endure.

He who confiscates it is to be chastised and killed, and will go down to hell. The following are verses from the law-books: "He who confiscates what he himself has given will be a blind man for twelve existences, a hog for ten existences [and] a leper for twelve existences." At the time of the marriage of Rājā Sultān's daughters a large hawk and a *ser* of saffron has been presented [to the grantee], and this is to be given every year at that very time when Ramāpati or his descendants come [to Kuḷḷū]. "He who takes away one gold piece, one cow or one inch of land, will go to

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[1] Balarāma, Paraśurāma and Rāmacandra.

[2] Dakṣa's daughter is Pārvatī; her beloved is Śiva.

[3] Dawn, noon and sunset.

[4] Studying (*adhyayana*), teaching (*adhyāpana*), sacrificing (*yajana*), sacrificing for others (*yājana*), giving (*dāna*) and receiving (*pratigraha*) are the six duties of a Brāhman.

[5] Provided with their signature.

[6] It is difficult to decide, which exact meaning is to be assigned to the word *bharaṇa*, either "the rent to be paid by the farmers to the landowner" or "the tribute to be paid to the king" or perhaps "the produce of the land."

[7] The words Puruka and Bhahoka I presume to be sanskritised proper names.

hell for as long as the fourteen Indras exist." Anno 35, [the month of] Kārtika, the bright fortnight, the lunar day 11. "The common law of men, firm like an embankment, should be guarded by you at any time; [this] Rāmacandra enjoins again and again upon all future princes." Rājā Bahādur Siṅgh has given to Ramāpati the price of the land granted on occasion of the wedding,[1] and has again presented him with the land.

Written by the great Paṇḍit Karpūra. Bliss.

J. PH. VOGEL.

[1] The literal meaning of vivāhāt *pravartana-bhūmer* (if the emendation be correct) would be "of the land coming forth from the wedding."

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